

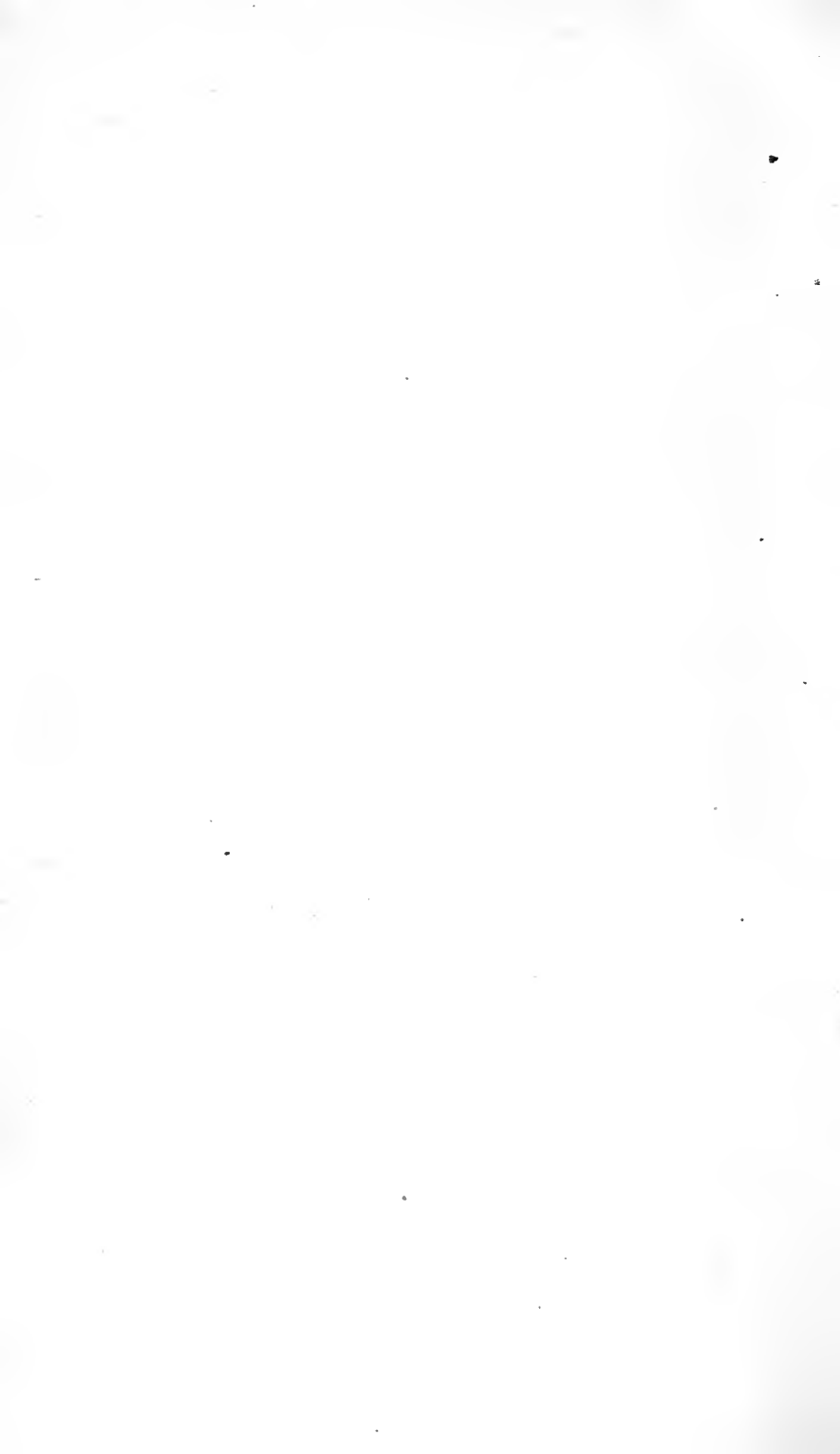
**ASSAULT OF THE
BISHOP OF WESTERN NEW YORK
UPON THE DEAN OF THE
GEN'L THEOL. SEMINARY, &c.**

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ASSAULT

OF THE

BISHOP OF WESTERN NEW YORK

A. C. Coxe

UPON THE

DEAN OF THE GENERAL THEOLOGICAL SEMINARY,

AND

THE DEAN'S REPLY.



NEW YORK:

STYLES & CASH, Steam Printers, Eighth Avenue and 14th Street.

1875.



PREFATORY NOTE.

At the urgent request of many friends I have reluctantly consented to print the following letters in a pamphlet form, in order to give them a wider circulation than they could possibly have in the columns of the *Churchman*, in which they originally appeared.

The following verbal change has been made in my letters; in the communication which the Clerical Deputy made to me on Wednesday, October 21st, 1874, respecting the charges which a Bishop had preferred against me, he doubtless did not mention the name of the Bishop, or the Diocese to which the Bishop belonged—nor could the slip of paper have contained such information, since this would have been a violation of the rules of secrecy, which the House had prescribed during the discussion of my case—hence the impersonal form is substituted, “it is charged,” &c., for “the Bishop of Western New York, or Bishop Coxe charges.” I knew instantaneously, however, who the accuser was, and so did every one else. It needed not that any one should tell me or others. This is the only verbal change. A paragraph has been added near the close of my second letter, which was written for publication in the *Churchman*, but which I omitted in consequence of the great length which the letter had reached; it is now inserted because it is worthy of consideration in forming an estimate of the character of the Bishop’s assault upon me. The paragraph referred to occurs on page 61; it begins with the words, “To show the doubting, if there be any,” &c., and concludes with the words, “But I must forbear.” With these exceptions the letters are reprinted exactly as they originally appeared in the *Churchmen*.

In an appendix I have added the letter of the Rev. E. M. Pecke, M.A., the letter of the Rev. Dr. Lewis of Washington, D. C., my letter, addressed to the House of Clerical and Lay Deputies, asking to be allowed to be heard in my own behalf, and the names of the Trustees of the General Theological Seminary who were present at the annual meeting in June, 1875, seventy-seven of whom, in the extraordinary language of Bishop Coxe, “*seemed to have voted to make the new Dean.*”

I submit this correspondence to the judgment of my Brethren of the Clergy and Laity, with entire confidence that they will do me ample justice in this matter, and with the earnest prayer to God that He will overrule this miserable scandal, in which I am compelled to take so prominent a part, to the ultimate good of His Church.

GEORGE F. SEYMOUR.

GENERAL THEOLOGICAL SEMINARY,
West 20th Street and 9th Ave.,
October 11th, 1875.

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ASSAULT OF THE BISHOP OF WESTERN NEW YORK,

UPON THE

DEAN OF THE GENERAL THEOLOGICAL SEMINARY.

BISHOP COXE'S FIRST LETTER,

From the Churchman, September 4th, 1875.

THE ILLINOIS CASE IN THE HOUSE OF DEPUTIES.

LETTER TO A DEPUTY.

MY DEAR SIR:

Nearly a year ago you and your fellow-Deputies gave solemn judgment in the Illinois case. Your personal support was given to that judgment, and in so doing you performed a great duty to the Church, or else you did a great wrong. Since that time you have never ceased to hear the accusation of injustice. The Church has been flooded with complaints, and the sympathies of the external public have been invoked. The aggrieved party has had this field to itself. Nobody has replied. In calm dignity or well-restrained disgust, the friends of order and discipline have found their strength in the "quietness and confidence" which can afford to sit still.

Though I have had the honor to share in these reproaches, I have steadfastly refused to pay any attention to the vociferations of abusive men. The Church has spoken once and again. If men will not "hear the Church," the Master has assigned them a place where we need not pursue them. I have confided in the good sense of the Church, and have pointed as my sufficient defence to the

very publications that were designed to injure me. Nobody can read them with candor and judgment without seeing that they refute themselves. Never before have men taken such pains to contradict their own stories, and to expose their own sinister practices. I have exhorted everybody to read their "sworn evidence," and to note not merely its astounding discrepancies, but the force it lends to every charge it endeavors to disprove.

But, I am told by judicious friends that this calm confidence may be carried too far: that while we mind our business and accept the Church's decisions, there are revolutionists at work who will not let the Church's voice prevail. Nay, it is said that, by silence and indifference on the one side, and persistent activity on the other, the Church's authority is diminished, and opportunity is gained for fresh disturbances. It is urged, moreover, that hundreds, who take no pains to inform themselves, are persuaded that charges, in view of which the House of Deputies acted, have been disproved and virtually retracted; that our silence gives consent; that we have nothing to say; that "sworn evidence" has overborne and confounded all opposition. In these circumstances I have been appealed to to show how futile are such outcries and how thoroughly established are the facts in view of which the Deputies acted. It is urged that, as many relied on my testimony in giving their judgment, I owe it to them to show how wisely they acted, and how strong they are alike in demonstrated facts and in the support of the Church. Influenced by such views, I address you as a Deputy and as a friend. I have been convinced, until now, that the facts speak sufficiently for themselves. Nor do I now suppose that it is in the power of wrongdoers permanently to darken counsel by words without knowledge.

But, I have always said that should any public occasion be given, so that having shunned all personal con-

flict I might find myself called to support the Church's decisions against overt acts of a revolutionary character, I would not keep silence. For I have learned from that great master in theology, the colossal Bishop of St. David's, to follow St. Basil's maxim in all such cases: "We are not always to keep silence under calumnies; not, indeed, that by contradicting them we may avenge ourselves, but, *lest we should give free course to falsehood.*"

I am informed that "free course" has been too long conceded to those who despise government, and that by their persevering efforts they are disturbing the peace of the Church and the operation of law. It is said that a successful stratagem has converted our "Trustees of the General Theological Seminary" into a third House and a Supreme Court of Appeal: and that, by ingenious contrivances, the action of a petty minority of this Board is made to appear to the public generally, and to hundreds of good men in the Church, to be a reversal of judgment: the voice of our entire Episcopate and of hundreds of picked men from all our dioceses, rebuking and overruling the House of Deputies. In proof of this, and in connection with evidence of the same sort, to which my attention has been directed, I have received from a respected presbyter of Illinois, as a specimen of what is going on in that quarter, the following extract from one of the newspapers of Chicago.

"BISHOP-ELECT OF CHICAGO.

"The majority of the Episcopal Church in Illinois, will be greatly pleased to learn that the Rev. George F. Seymour, D.D., was on last Thursday elected Permanent Dean of the General Theological Seminary at New York, by 77 out of 93 votes cast by the Trustees of that chief institution of the Episcopal Church in this country. The Board of Trustees embraces the Bishops and other prominent men of the Church from each diocese in the United States, and thus it will be seen that Dr. Seymour's election possesses great significance, especially considering the fact that his consecration as Bishop of Illinois was defeated last Fall by the Lower House of the General

Convention. The result signifies a great change of sentiment in the Episcopal Church in favor of Seymour, and probably also in favor of Dr. DeKoven, *for the two are said to stand together on doctrinal questions.* Dr. DeKoven was elected Bishop of Illinois last February. The same influences that defeated Dr. Seymour's consecration undoubtedly induced many of the Standing Committees of dioceses to reject Dr. DeKoven; but the latter is still Bishop-elect of the diocese, and this action of the Bishops and other Trustees of the General Seminary at New York, in reference to Dr. Seymour, will undoubtedly have a strong influence to induce the Standing Committees that have hitherto acted adversely, to reconsider and give consent to Dr. DeKoven's consecration. Unless such shall prove to be the case, there will be a manifest inconsistency in the treatment of the two Divines.

“The action at New York would seem also to indicate that the Bishops are not in sympathy with the crusade that was set on foot against such great lights as Drs. Seymour and DeKoven.”

To those who know anything of the facts, this is so absurd as to provoke nothing worse than a smile. But I am assured that few know the facts, and that many who see through the fallacy are unable to demonstrate it: while tongues and pens and presses are employed actively in circulating and exaggerating the impression that a great wrong has been done to Illinois, and to its first Elect, and that the Church is ready and anxious to reverse her decision. By taking advantage of popular ignorance, it is believed that it is in the power of the insubordinate to weaken the force of Canons and of Legislation, and to create a state of things which must prove disastrous in many ways to the peace and prosperity of the Church.

It may be so. I yield to the convictions of others, and most reluctantly accept a task so painful that I would take any honorable course to escape it. Moral cowardice is a very convenient fault, and I dare say I have my share of it: but, it is grossly criminal in a Christian Bishop, when any public interest of the Church is in peril, to prove indifferent to his trust, or to leave its burdens to

others. My share, in all this business, has been the product not merely of strong convictions, but of Providential circumstances, of thorough information as to facts, and of a humble prayer to God that he would support me in a work to which I have not called myself, and if need be, in "patiently suffering for the Truth's sake."

So, then, it has come to this: the servant of the Church is to be made its Master. An appeal is made, from you Deputies, to the Trustees of the General Theological Seminary. Our Seminary Board, the creature of our Legislation, is to overrule our great Synod: it is to be erected into a third House, and a Supreme Court of Appeal; and the peaceful Academic Courts of Sacred Learning are to be turned into an arena of Church Politics. What an engine of mischief is thus created; what a perversion of Church funds and of holy trusts! What perils threaten us, if, to all the evils of internal mismanagement, is to be added such a prostitution of the corporate powers of the Seminary to the service of faction and party. Let us first come to the facts which are so cunningly made to appear as they are not.

The Journal of the late Annual Meeting of the Trustees of the General Theological Seminary is now before me. How delusive is the impression conveyed, in the Chicago paragraph, as to the significance and weight of their action, is apparent from the following facts: This Journal informs us that the number of Trustees is 421, inclusive of our 57 Bishops. Of these 400 Trustees, 77 seem to have voted to make the new Dean. There were but *six* Bishops present: of these how many voted for him does not appear. At all events, a mere fraction of the corporate body is responsible for a measure, of the importance of which I do not now propose to speak particularly.

Of the constitution of our General Seminary, few know anything at all; of its practical management, still less is understood. But it should be known that it

is in no respect whatever a representative Council of the Church. Of its 400 trustees, scattered over a continent from Maine to California, only a small number is able to attend the meetings of the Board. The local trustees and their near neighbors are the only members who are always able to be present; and supposing these to be about equally divided as to any measure, a few of the distant members, summoned for the purpose, can generally turn the vote in favor of a moiety which is organized and which is resolved to work the Seminary in its own interest. The only check on this operation is to be found in a large attendance of Bishops, who can insist upon a vote by Orders. Rarely, however, are the Bishops able, in the hottest days of the year, to assemble in New York, coming from great distances with peril to health, with large sacrifice of time and money, and with injury to their more immediate work at home. Formerly there was a triennial meeting, at the time of our General Convention, and this enabled a full Board of Trustees, once in three years, to give attention to business and to exercise some control. *But this has been abolished.* A full meeting of the Trustees is now a practical impossibility, and a fluctuating minority, too frequently swayed by the manipulation of a few persistent spirits, is virtually clothed with irresponsible power. Over and over again has it proved itself able to thwart the known wishes of the Church, and even the recorded votes of the Trustees, when, in exceptional cases, a fair attendance has been secured.

These facts, which are notorious, sufficiently explain the late action, and also the use which is made of it by those who brought it about. That its "significance" is widely different from the face that is put upon it, must be evident from the Journal itself; from its record of attendance and of the vote.

And thus observation is withdrawn from the real

state of the case, to which I now direct attention. The Illinois case was decided, in the House of Deputies, by a most significant and emphatic vote. It has been again decided by action still more deliberate and emphatic. This occurred after the most persevering efforts of partisans to create sympathy, while a patient silence was the only answer of those on whom they poured the vials of their calumny and abuse. This is the real history, and it must no longer be thrust out of view.

Considering its solemnity, and the painful nature of such a vote, the refusal of the House of Deputies to confirm the Illinois election is one of the most significant actions of that House in the records of our great Synod. To vote in favor of such a confirmation is easy and agreeable. Everybody is anxious to find an excuse for doing what everybody likes to do. To vote *No* is to make enemies, and to provoke the spite of the worst characters in the Church; of that class of men rebuked so often by St. Paul, and of whom we know, from our Lord's parable of the Tares, there shall always be specimens among the wheat till the end of the world. Now, nobody likes to be hammered upon the anvil of "Alexander the Coppersmith." The petty terrorism of such men is a real power. To resist them is to excite their unscrupulous animosity. It requires nerve, as well as principle, to defy them. In the Illinois case this class of men was known to be enlisted in behalf of the candidate. In the holy precincts of the Synod they were active night and day. They, and their innocent but deluded instruments, were able to practise on many gentle and unsuspecting natures. The motives which were addressed to the feeble and shallow were, in some cases, such as might be paralleled only by the tactics of political demagogues. I speak of what I know; others know it as well.

Far be it from me to censure those who voted for the confirmation. On the contrary I shall plead their

cause. While not a few were influenced by such operations, many good and true men were most honorably persuaded of the entire fitness of the candidate. Others, again, were amiably disposed to give the candidate "the benefit of a doubt." When I reflect on the issue that was made; on the many inducements that were presented to fair and sound minds; and on the perils and responsibilities assumed by every one who voted in the Negative, I consider the vote of the House solemn and significant even to sublimity. If, in the circumstances, any comfort can be extracted from the fact that this overwhelming decision lacked a few votes of the "numerical majority," by all means let that comfort be enjoyed.

I say, "in the circumstances"; and by this I do not merely refer back to what I have said to prove the heroic character of a negative vote. I have a more serious meaning than that.

How comes it to pass that many a true and worthy name is found recorded in favor of the Confirmation, when the same name is on the record in favor of "the Ritual Canon"? The answer is plain. Those who managed the struggle to obtain Confirmation did so, as you are well aware, by a persevering course of suppression and concealment. They resented the idea that their candidate was one of the class which the pending "Ritual Canon" was aiming to chastise. Good men voted for him, because they were lead to believe he was no "Ritualist." They believed he had no sympathy with the outspoken President of Racine. Who believes it now? "The two are said to *stand together on doctrinal questions*," according to the Chicago journalist, and that such is the case nobody will now deny.

But, observe, the entire plea which was made for their candidate in the House of Deputies, was based on the persevering denial of such an idea. Who stood up and took the fair ground, "Our candidate is as much a

Ritualist as his friend, for whose express benefit you are called upon to enact a *Ritual Canon*; but we mean to sustain *Ritualism*, and we demand his Confirmation in view of this position"? This is said now defiantly enough. But, at that time, their candidate was represented as an old-fashioned "Hooker" Churchman. A shrewd old Deputy observed, "I began to think him hardly High Churchman enough for me."

Think, then, of what was involved in a negative vote. It was a grave impeachment of the sincerity of all those representations. It was something more serious still: for the candidate himself was on solemn record. He had assured the House that certain statements as to his official conduct in the Seminary had no foundation in fact whatever. Now, it was comparatively easy to credit that those statements grew out of exaggerated impressions, the result of prejudices; of mistakes, honestly entertained, but capable of biassing the judgment and disturbing recollections. It was comparatively easy to think this, concerning men like Seabury and Vinton; but it was a hard thing to believe that there was any concealment, equivocation, or duplicity in the solemn denials of a candidate expecting immediate Consecration, and tendering a candid statement of facts, to a Council of the Church about to vote for or against him, under the Invocation of the Holy Ghost.

Such were the circumstances; such was the issue, and as such, I accept it. If it appears, that, in these circumstances the House of Deputies was honorably and fairly dealt with; if it appears that the candidate himself used no artifices, suppressed nothing which the House had a right to know, and in all respects satisfied the anxieties of the House, by a full statement of what he professed to state candidly, and for their entire enlightenment, as to the disputed facts; if all this appears, from what is now disclosed, then has an honest and true man

been made the victim of unfounded prejudice, and all who voted or counselled against him have done him a cruel wrong. I accept this issue.

And because I have been held responsible in large measure for the result, I consent to speak now, when the result is represented as reversed and repudiated, and when all who contributed to bring it about are subjected to such persevering insult and rebuke. I shall prove, then, from the publications of the defeated candidate himself, that he has contradicted his own solemn statements and refuted his own stories; has failed in making any one detailed statement to which he adheres, and has corroborated by the statements of others almost everything which he gave the House of Deputies to suppose untrue. All this I shall be able to show from an analysis of his affidavits, which I made immediately on the receipt of them, but which I trusted I might not be called to make public. I bore him no ill-will, and wished to leave him to his own better disposition and calmer moments. I was not his prosecutor. I was satisfied with the result, and I was sorry for the man. It was plain to me that excitement and irritation had disturbed alike his memory and his judgment. For his self-stultifying oaths and affirmations I would not hold him entirely responsible, and I am truly pained that his injudicious friends have forced on a crisis which requires my further notice.

In the second Illinois case disguises were thrown aside. Those who had imagined that the original candidate was no "ritualist," and never had been one, and never had any sympathy with the class against which "the Ritual Canon" had been directed, were now amazed to find the true state of affairs, and to observe how coolly the old pretences were thrown to the winds. The same parties who had pressed the confirmation of their candidate because he was not a *ritualist*, were now resolved to re-elect him because he was. The extreme

party, with no effort to conceal their contempt for the House of Deputies, announced their ability to re-elect him, or, failing to secure his consent, then to choose another whose election might re-assert the propriety of their original choice, and whose consecration as a Bishop would vindicate their former Elect and rebuke those who had contributed in any way to his defeat. With this avowed purpose they selected as their candidate the very person whose words and doings had called for the "Ritual Canon," and, by "a technical majority," they elected him. In accepting the announcement, this second Elect gracefully pronounced it a virtual vindication of his friend, the former candidate. I ask, had the unity of their views been fairly stated to the House by this reverend gentleman during the discussion, what sort of a vote would have been recorded in his favor? As for the pretences then made, I ask again, Who believes them now? It is openly avowed and confessed, by the partisans of both candidates, that the two elections in Illinois were one in spirit and intent, and fell upon men of the same extreme school and party. And now, I say, as my second proposition, that the action of the House of Deputies has been sustained by action still more deliberate and emphatic. That this was done in spite of the most persevering efforts to create sympathy, and in the absence of all rejoinder, will hardly be denied. I have already shown that the second election in Illinois was an appeal to the Standing Committees to rebuke the House of Deputies, and thus indirectly to vindicate the candidate they rejected.

It was little doubted that the second candidate would be confirmed, and that thus a double triumph would be secured. The Church had been flooded with pamphlets and newspaper articles designed to overwhelm all opposition, and to bury opponents under a mountain of obloquy and reproach. These measures had not been without

their effect. It was conjectured, therefore, that the Standing Committees would be found less difficult to satisfy than the Deputies. They were plied with assurances that the silence of the other party was a confession of impotency. They were flattered; they were threatened. With some, the political process called "log-rolling" was unblushingly resorted to: "You vote for our candidate, and we will vote for yours." Under such a variety of influences, it was expected that the Standing Committees, removed from the excitements and the publicity of a Synod, would naturally yield to the temptation of passing the new candidate, by a mere routine vote on the regularity of the papers, throwing the whole responsibility on the Bishops.

I shared in this expectation. The case was a vexatious one, and the Standing Committees might well wish to be rid of it. The new Elect was a man entitled to respect, and encompassed with personal friends. He was, moreover, believed to be above trickery and deception. Nobody accused him of "paltering in a double sense." His position was unambiguous, avowed, and defiant. He was a man whom all parties would have welcomed to the Episcopate, had not his worse than doubtful theology made it impossible for us to reconcile his confirmation with fidelity to the Church's Law and Doctrine. But, the question was, would the Church, by confirming his election, stultify herself, and rebuke the House of Deputies for refusing a candidate of the same opinions and the same party? All who were not too stupid to recognize this issue, felt its magnitude, and awaited the result with anxiety.

God be thanked for the decisive response of the Church by her constitutional representatives. Diocese after diocese gave answer without wavering; the exceptions were easily accounted for; the decision was overwhelming. It amounted to a "vindication," not of the

rejected candidate, but of the Deputies who rejected him. For, as it was claimed that this case carried with it the other, and that the success of the second would be a virtual triumph and "vindication" of the first, so the defeat of No. 2 was a fresh defeat of No. 1; "the two being said to stand together on doctrinal questions." Thus it was understood by all parties; and so, while maintaining her doctrines undefiled, by her repeated and decisive action, has the Church rebuked all such as sully the sanctities of an Episcopal election, and pollute her councils by artifices and disingenuous manœuvres.

I shall pass, in a succeeding letter, to other particulars.

Truly yours,

A. CLEVELAND COXE,
Bishop of Western New York.

September 1, 1875.

BISHOP COXE'S SECOND LETTER,

From the Churchman, September 11th, 1875.

SECOND LETTER TO A DEPUTY.

MY DEAR SIR:

It has been admitted that unless the House of Deputies was unfairly dealt with, they inflicted a wrong in refusing the confirmation of the elected Bishop of Illinois. In other words, I can account for their decision in no other way than this: They said, "There is proof of much that requires explanation, and the explanations proffered are ambiguous and unsatisfactory; we cannot confirm the election of a presbyter who, at such a crisis, fails to tell us all he knows about serious occurrences and abuses, and who leaves us under the profound impression that he equivocates and suppresses truth."

That not a few reasoned thus, I have been well in-

formed; it is the natural conclusion that such were the impressions that produced so solemn and pregnant a result.

Were these impressions just? I answer, The Professor himself has proved that they were so, and has left abundant evidence in the hand of the future historian as to the unfortunate course—the product, perhaps, of bad advice—which he adopted in this serious crisis.

In the Professor's publications, since the adjournment of the House, he has directed public attention chiefly to one point as the *Crux* of his whole case. He claims to have been grossly misrepresented as to the words he used when the Bishop of Western New York asked him a certain question, at his official visitation in the Spring of 1873. Instead of the expressions which the Bishop recollects, he now makes oath to his own recollections as follows:

“At that visitation, the moment the fact of Father Grafton's lectures was mentioned, I stated to him, in terms too strong and clear to permit the possibility of mistake, that those lectures *were delivered without my knowledge or consent*, and that if I had known of them in time, *I should certainly have prohibited them.*”

The italics are his own. This affidavit was solemnly made, about three weeks after he had sent in his explanations to the House. If his memory is good for anything, and if his story is artless truth, we shall find an entire agreement, therefore, between this testimony and the statement he had sent to the House, signed with his own hand. On the contrary, the two stories are flat contradictions; if this affidavit tells the truth, it is impossible that his statement to the House was a faithful account of facts. I am pained to direct attention to this dilemma; but my forbearance has at last ceased to be consistent with duty.

I must leave the Professor, therefore, in the situation he has made for himself. He swears he said certain

words to me, in 1873, about which there can be "no possibility of mistake." Observe, then, the issue is about *words*: all that he and others may swear about his *doings* may be true; but that is not the point, though he shifts his ground and makes it appear so. Whether through confusion or design, I cannot say; but he compiles his pamphlet on the assumption that this issue is one as to his conduct chiefly, whereas the primary point must be as to what he told the Bishop "at that visitation." Major Andre, when he was captured, might have told the scouts that he was travelling under a pass from General Arnold; had he done so, and produced it, he would have gone on unmolested; but he became confused, and let out a less convenient truth, which he did not mean to betray. So, allowing all that is now sworn to, to be true so far as concerns his previous conduct, it is *possible*, at least, that the Professor became confused and said what he does not now recollect, because he is under the powerful impression of what he might have said. In the "issue of veracity" which he so gratuitously made, all turns on *what he said* "at that visitation." Primarily, as to the issue he thus chose to make, this is the question: Are the Bishop's recollections less worthy of credit than the Professor's, admitting both to be sincere, and that a great mistake has been made by one or the other? This, then, is the only question in the "issue of veracity," so-called.

Let us take the Professor's own *sworn* statement. If his memory is correct, then, in the Spring of 1873, (1) he knew that "Father Grafton's" Lectures were a fact, and by accounting for them as a fact, he admitted it; (2) by using the title "Father," he admitted the somewhat anomalous position of "Father Grafton" among the presbyters of our Church; (3) by the use of the *plural* ("lectures"), he admitted that he had lectured on *more than one occasion*: (4) by his explanations, he further admitted that "those Lectures" *should* have been prohibited

if possible; (5) that he *would* have prohibited them if he had known of them in time; (6) that he had power to do so as acting Dean; and (7) that nothing but want of knowledge, *in time* to prohibit them, prevented him from so doing. Refer back to his words, as above, and you will see that they involve all these admissions.

Did he make these same admissions to the House of Deputies? On the contrary *he flatly denied that anything of the kind had occurred*; and he went on to give a detailed and circumstantial account of what did occur, which, *on the supposition that this oath is true*, must necessarily be the reverse of truth, in almost every particular. Such is the record.

Thus, according to the certified record now before me, he had been asked the following question:

“Did the Rev. Mr. Grafton, with your consent or *knowledge*, ever lecture to or address the students of the Seminary upon any subject, and under what circumstances?”

His reply is (1) “He never did, with my knowledge and consent;” after which, with a brief intervening ambiguity, he proceeds (2) to answer for “the circumstances,” in the following words:

“The facts were *simply* these: The Rev. Mr. Grafton—*on one occasion* (1) *called upon a student*, at his room in the Seminary, and while there other students (2) *in neighboring rooms* (3) *heard* of his presence, and came in to see him, and requested him to *tell them about Cowley*, and the plan and purpose of the brotherhood of which Mr. Grafton is a member. The Rev. Mr. Grafton, as I was informed *after the occurrence*, had no design (4) *when he called* (5) of holding any such (6) *conversation*; it was (7) *simply accidental*. I did not learn of it (8) *until some time after* it took place, (9) and *I had nothing whatever to do with it*.”

The italics, which are my own, and the numerals which I have introduced, mark particulars which deserve special attention.

In the most solemn crisis of his life, when it seemed impossible that the least suppression of truth could be re-

sorted to, or the slightest equivocation tolerated by one thus testifying before a Council of the Church, assembled under the invocation of the Holy Ghost—the Professor is responsible for having made this affirmation. Three weeks later he makes oath to a statement, which, if it be true, convicts this statement of equivocation or untruth, in almost every particular. According to the oath, he knew, and the Bishop had been told “in terms too strong and clear *to permit the possibility of mistake*,” that Lectures had been delivered, that they were such lectures as should have been prohibited, and that he would have prohibited them himself, but for his want of timely information. But he not only gave the House of Deputies to understand that absolutely nothing of this kind had occurred: instead thereof he tried to make them believe that the whole story grew out (1) of a casual *call* (2) on *one* occasion, when (3) students in “neighboring rooms” (4) heard of his presence, (5) came in and had a *conversation* with the Rev. Mr. Grafton, (6) the whole being simply *accidental*. In short, he led them to imagine, so far as his statement was credited, that (1) nothing had occurred which he *could* have prohibited if he *would*, and (2) that nothing had occurred which he *should* have prohibited if he *could*.

I am amazed and mortified that this is matter of history. But, I quote the record as I find it, and will not aggravate it by printing these contradictory statements in parallel columns. Let the reader try this experiment. They defy explanation and all attempts to harmonize them.

For alas, the attempts I have made to reduce them to some possible solution, are blown to the winds by the “sworn evidence,” which multiplies details and brings out facts of such irrepressible awkwardness as to dislocate the most ingenious contrivances. The professor has taken great pains to furnish this evidence against himself, and I mention it in all charity, because it indicates a confu-

sion of mind which may plead his apology. In the excitement and irritation to which he had been subjected, this is the very probable source of his otherwise unaccountable conduct.

The House of Deputies, however, was not merely trifled with by these detailed mis-statements of facts: it was yet further mystified by equivocations. It was publicly known that "Father Grafton" had been present at a "High Mass" celebrated by the "C. B. S.," had preached on the occasion and taken part in the business, as a member, offering an important Resolution; all which had been published by the Confraternity itself. That he was a member of the C. B. S. was a natural inference, and no apology is due for such an inference in view of these facts. The Bishop of Western New York had stated, very cautiously, that "an active agent of the C. B. S., *or of the system it sustains*, was permitted to lecture to students of the Seminary, in a private room, on his peculiar views of the Holy Eucharist."

The Professor was asked, accordingly, as to this point, and he answered ·

"I never allowed or *knew* of any Priest of the C. B. S. *being in the Seminary on any occasion whatsoever*, since I have been in charge of the Seminary."

Could any Deputy conceive that this meant anything less than it seems to mean? Those who voted for the confirmation of the Professor, had a right to infer that the Bishop of Western New York was strangely and unaccountably mistaken; that "Father Grafton" had never been in the Seminary on any occasion whatever; or that, if he had, the Professor never *knew* it. Many did infer all this; were convinced that the mere accidental *call* was no real exception to this sweeping affirmation; they regarded the Professor as an injured man, and gave him their vote, and were grieved that he was not made a Bishop accordingly.

But he now gives us sworn evidence that Father Grafton was actually domiciled in the Seminary by his official consent; lodged there and lectured there, and lectured, in part, on the Holy Eucharist, with many other aggravating circumstances. Admitting now that he *never consented* to this, directly or indirectly, how could he tell the Deputies that "he never *knew* of any Priest of the C. B. S. *being in the Seminary*, or lecturing to the students on any occasion" Yet he did so in circumstances the most solemn. To suspect an equivocation seemed uncharitable; and it is only by the great mercy of God that he escaped being consecrated, a few days later, with words in his mouth which he now swears were not strictly true.

How can it be explained that, Father Grafton's Lectures being such as he swears he knew them to be, in the Spring of 1873, he could now affirm that he only made a *call* on *one* occasion; and that he never even knew of a Priest of the C. B. S. being in the Seminary on any occasion? If he meant that he did not know that he was such, *at that time*, why did he not explain it so? If he meant that Father Grafton was *no longer* a Priest of the C. B. S., in spite of all appearances to the contrary, why was this point left in the dark? Was this dealing fairly with the House of Deputies? Was there no *suggestio falsi* in such a pregnant *suppressio veri*? The "sworn evidence" gives us the very narrow chink through which conscience makes an exit from the tight place in which it is compressed by such inquiries. The Rev. Mr. Grafton intimates as follows:

"Though a member of the Confraternity of the Blessed Sacrament when residing in England, I gave up all *active* connection with it on returning to this country," etc.

The answer is a plain one. However this may be, the fact of membership is thus confessed, and among all those who are not initiated into the school of "non-natural interpretations," preaching, sitting in business meetings,

and offering resolutions in any body, amount to *active* connection with it. I cannot credit that, in his cooler moments, the Professor will derive any comfort from the refuge he may have found, in a moment of agitation, from such a pretext as this.

I have no disposition to press these appalling facts. When I first read the Professor's petulant pamphlet, I was amazed at the inconsistencies and contradictions to which he was committed. I felt sure that everybody who would *read* and *compare* the various and conflicting stories would comprehend the case, and I rejoiced that no necessity seemed laid upon me to expose it. I made a careful analysis, however, of the whole mass of testimony, to satisfy myself whether I ought, in any respect, to qualify my own statements in view of it. If I had been convicted of any serious mistake in so important a matter, even that would have been crushing. I think God would have enabled me to seek relief in humble and frank avowal of my fault, and in zealous efforts to atone for it. But, on the most careful examination, I can see no reason why I should prefer the Professor's memory to my own, and I am strengthened in every impression which I entertained when I gave my brief unstudied note to a Deputy of my diocese. It was given with no idea, at the time, that it would ever be of any importance, except to the individual who wanted it, for his personal assurance only, in private intercourse with his friends. Though I afterward permitted its more open use, in case of necessity, as to which I was quite willing that my honored friend should be the judge, such was its history and original design. Thoroughly canvassed as it has been, I have no grounds for suspecting that it contains any considerable inaccuracy as to fact, while its essential truth has been circumstantially established by the Professor himself and his youthful compurgators.

I have observed that the Professor having gratuit-

ously raised an "issue of veracity," the first question to be settled was as to what passed between himself and the Bishop of Western New York, "at that visitation." He indignantly denied the account the Bishop had given of it; what, then, *ought* the Bishop to have said? I have already shown that if the Bishop had said *the very words which the Professor swears he should have said*—they would have made a worse case for the Professor than that of which he complains; they are more flatly contradicted by his (the Professor's) statement to the House. But as there were only three other persons present at that visitation it is evident that these three are the only competent witnesses in the case. Till these three are heard from, other testimony is irrelevant. All this "sworn evidence" goes for nothing, as to the matter in hand—however valuable in other respects, and it is most valuable to me—unless, first and foremost, we find the Professor calling in his colleagues, who were present at the visitation, and asking them *what was said*. How simple and inoffensive this process! Why did he not resort to it? If I was wrong I should have been convicted—not of intentional, but of very culpable error. Their testimony must settle the question whether my recollections or his own may be best relied upon. But instead of doing this, he raises a gratuitous "issue of veracity." He then makes out his own story, swears to it, and next looks around for support among his pupils and personal friends. Of the three competent witnesses, we find *only one* testifying. He, the youngest and a sympathizer, gives only a general approbation, which means nothing unless cross-examination can elicit particular and specific testimony. The other two witnesses, grave divines and experienced professors, *are conspicuously absent*. Why so? Either they were summoned or they were not. If they gave testimony, let us have it. If they did not, was it *because they were not asked*? That of itself is a *cognovit*, and finds its

only motive in conscious fears that their specific testimony might prove inconvenient and damaging. Now, the rule is, "against an elder receive not an accusation but *before two or three witnesses.*" He brings but one against a Bishop, and that one says only just enough to make his testimony worthless. It is general approval, and it may mean everything or nothing. If the former, then it covers the whole of the Professor's affidavit. But, have a care! We have seen how fully the *Professor himself has contradicted that.* Besides, Mr. Welsh, who gave himself the trouble to consult the two witnesses who were left out by the *negative*, testimony strongly corroborating my own. I have preferred to rely entirely on Professor, finds their *positive*, as well as their the Professor's own publications, however, and it is chiefly from them that I have made up my mind as to the unassailable position of those Deputies whose vote was equivalent to a want of confidence. Until the two witnesses, whom the Professor has not consulted, are found to agree in confirming his recollections, I am not even touched; and until he and his young allies can agree as to which of their various and manifold stories I ought to prefer to my own convictions, I do not see why I should give myself any personal concern in the premises.

Yet, it must not be forgotten, since the matter has been forced upon our attention, that the Professor, now permanent Dean of the Seminary, has furnished us with "sworn evidence" affecting his own statements, in which the following particulars are of vast significance. He proves:

(1) That instead of an *accidental call*, it was a case of lodging in the Seminary for two nights;

(2) That instead of his *having nothing to do with it*, the Professor, as acting Dean, had formally and officially consented to the "Father's" being thus entertained in the Seminary;

(3) That instead of knowing nothing about it *in time*, he was applied to sometime before hand, to accommodate the "Father" with the use of a *lecture-room*;

(4) That though it was said that this room was to be used for *social* purposes, the Professor, by his prudence in refusing it, betrayed his conviction that this was said in an *non-natural* sense ;

(5) That, the Professor having refused the use of a lecture-room, with full time and warning to prohibit such performances *in any room*, the student who had consulted with him felt himself at full liberty, nevertheless, to arrange for the *social* meeting *in his own room* ;

(6) That, accordingly, "*every student in the Seminary* was invited ;"

(7) That, instead of a *call*, which those in neighboring rooms " chanced to hear of, these invited guests came as such, and heard, *not a conversation*, but a lecture ;

(8) That in this Lecture the subject of the Holy Eucharist was introduced, a proposition with respect to it maintained, and certain objections met and answered by an anecdote of the miraculous efficacy of the Sacrament, in a particular case ;

(9) That another Lecture was formally delivered ; that some of the students took notes ; that religious exercises attended these performances ;

(10) That these Lectures were notorious in the Seminary, so much so that one of the professors formally warned the students against such teachings, and was derided for his pains ;

(11) That those who were active in these insubordinate proceedings, so far from being reprimanded by the Professor, as acting Dean, seem to have enjoyed his special countenance, as they are evidently still distinguished by a high degree of his favor ;

(12) That such being some of the essential facts of the case, *nothing of the sort was communicated to the House*,

in reply to its anxious inquiries; that the House proceeded to its vote under the most solemn assurances that *nothing of this kind had occurred*, and that the Professor was as ignorant of anything to justify my reference to such facts, as was the great majority of the Deputies themselves.

Here, then, if I make a pause, it is out of simple kindness and good will. I have not treated this matter as a personal grievance, nor with any design to place in a strong light all that might justly be exposed. It is the privilege of a Bishop to suffer wrong rather than to inflict it; and in all cases to be forbearing, considerate, and fatherly. I throw aside, then, a painful comparison which I have made of oath with oath, and page with page, of this "sworn evidence." I do not wish to make indelible the stain with which so many young clergymen have defiled their hands, nor to point out how little they seem to understand of the peril of that "vain and rash swearing" which our Thirty-ninth Article condemns. By a sort of poetic Nemesis, the very Journal which records the election of the new Dean of the Seminary, informs us, in a very significant report of the Examining Committee, that "the study of *the true principles* for determining cases of conscience" is *entirely neglected* in the Seminary.* So we might infer. The Professor and his young pupils seem quite ignorant of the fact that even among heathen moralists gratuitous oaths were held to be degrading. It is an impeachment of one's own credibility to offer an "oath for confirmation," so long as no magistrate requires it. Noblemen have enjoyed the privilege of testifying "upon their honor," and clergymen "upon their sacred Orders." Lawyers object to all extra-judicial swearing as affording a convenient pretext to the worst characters, who can thus get up the appearance of a case without subjecting themselves to cross-examination. "Must I re-

* See Journal of 1875. p. 746.

hearse all this when any expositor of the Thirty-nine Articles is supposed to convey such knowledge to our merest tyros in Theology? Yet here is a pamphlet filled with "sworn evidence" the most contradictory and self-refuting, and the person who is responsible for it is the person selected by seventy-seven Trustees, out of four hundred, to form the manners, and mould the characters of our future clergy, as permanent Dean of our General Theological Seminary.

By another coincidence of poetical justice, the Professor's collection of unfortunate oaths was supplemented by an appendix of note-worthy character. It contains the testimony of a young graduate of the Seminary, who, being in England, and more anxious to come to the aid of the Professor than to inform himself of the real state of the case, volunteered an affidavit which has proved of great service to me and of none at all to his friend. In this attempt, however, he seems to have had his attention turned, for the first time, to one of those "true principles for determining cases of conscience," which are so much neglected in the Seminary. He found that the majesty of English law regards such oaths as profane; and so this intending swearer was only able to get in a "declaration." It is made, under an amendment to repeated Acts of Parliament, "for the more effectual abolition of oaths and affirmations, and to substitute declarations in lieu thereof, and for the *more entire suppression of voluntary and extra judicial affidavits*, and to make other provisions for the abolition of *unnecessary oaths*." The Professor prints his friend's "Declaration," under this legal title,* every word of which brands *shame* upon his whole pamphlet. This fact lends further countenance to the excuse I have found for him, as nothing but confusion of mind can account for such self-exposure and practical fatuity.

* See his Appendix, No. 1.

I close by directing him and the young brethren whom he has so seriously compromised, to one of those "true principles for determining cases of conscience," which seems, indeed, to have been "entirely neglected" in their education. It is not found in the impure pages of Liguorian casuistry, which might seem to have suggested the greater part of their testimony; but in a "neglected" book called the Bible; and it is as follows (see Eccles. v. 2-6): "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; . . . neither say thou before the angel that *it was an error*; wherefore should God be angry at thy voice, and destroy the work of thine hands?"

Truly yours,

A. CLEVELAND COXE,

Bishop of Western New York.

Sept. 2, 1875.

DR. SEYMOUR'S REPLY TO BISHOP COXE.

From the Churchman, September 25th, 1875.

TO THE EDITOR OF THE CHURCHMAN:

It is with inexpressible grief that I have read in your paper the recent letters of the Bishop of Western New York, making a fresh and vindictive assault upon me. I would not trouble you or your readers with a reply, were the writer not a Bishop in the Church of God. His office gives weight to his utterances, and hence one is forced to notice what otherwise he would treat with silent indifference. Let me begin by bespeaking for the Bishop the generous and merciful consideration of your readers and the Church at large. He is the victim of a craze now, as he has been before. This must be so, or he would not have been guilty, within the past year, of repeated acts of injustice and outrage

toward me, which all honorable men must condemn, and his own conscience and heart in calm moments would not approve. In no other way can one account, for instance, in a manner consistent with the preservation of the Bishop's character as a Christian man, for his course during the last General Convention. From rough notes, or from recollection merely, of a desultory conversation which took place more than a year before, he framed what he considered to be very serious charges against a Presbyterian of the Church—charges which he knew would be regarded, amid the excitement which then prevailed, as very damaging to him at a momentous crisis in his life. And these charges, of the truth of which he was not certain, and which have since been proved to be false, he sent in, through a Delegate, to the House of Deputies, to be used against that Presbyterian in secret session, where the accused was not present. He did this when a brief interview with the Presbyterian, whom he was clandestinely assailing, would have satisfied him of the groundlessness of his assertions, and have saved him from doing what has proved to be a great wrong. Even had these charges been true, the Bishop of Western New York had his own House in which to prefer them, and where he would have enjoyed the same protection, in the absence of the party whom he was assailing, as sheltered him in the secret session of the House of Clerical and Lay Deputies.

The question has been asked again and again, why the Bishop was guilty of a breach of privilege and propriety, in intruding, during a debate, his accusations and opinions before a body of which he was not a member; and when he, as a member of the House of Bishops, had his own legitimate sphere in which to wield his influence and make known his views. He has answered it, I am credibly informed, by saying that the House of Bishops would undoubtedly have confirmed me, and that I must by all means be crushed, or words to that effect. What

else would account for such conduct on the part of a Christian man and a Bishop, but the solution which I have suggested—that he is the victim of a delusion? His suspicions and prejudices and passions have unbalanced his judgment on this one subject, and turned his head. Or again: What else can account for his conduct now, in gratuitously assailing me, after well nigh a year's profound silence, in the two letters which have recently appeared in the columns of *The Churchman*? He first gratuitously and wantonly assailed me before the House of Clerical and Lay Deputies, in October, 1874, with charges which were unfounded in truth. To these I calmly and quietly replied, in the early part of the next month, November. The Bishop, however, preserves the strictest silence for nearly a year, when he, in his own selected time, and for reasons best known to himself, bursts forth with the reaffirmation of his old charges, and with fresh ones of even greater gravity and heinousness. The thunderbolt falls from a clear sky. Surely the Bishop is the victim of a craze, and is not to be regarded in this matter as ordinary men would be, or he, under ordinary circumstances, would be. I am not without hope, too, that he will, when the excitement and heat under which he now labors have passed, come to a better mind, and endeavor, in his own eccentric way, to make me the *amende* which is due to me. I am the more encouraged to take this favorable view of the future, from the fact that the Bishop seems to have relented in the case of the Rev. Dr. DeKoven, and to be awakening to a just appreciation of his noble character. In a letter of the Bishop of Western New York, now before me, written in the Spring of 1874, he speaks of the Rev. Dr. DeKoven as guilty of "Jesuit practices," and implies that he is leagued with others, in England and this country, "to destroy the Reformation and Jesuitize the Church." Now, in the Autumn of 1875, the Bishop, referring to

the same Rev. Dr. DeKoven, says of him: "He was a man entitled to respect, and encompassed with personal friends. He was, moreover, believed to be above trickery and deception. Nobody accused him of 'paltering' in a double sense.' His position was unambiguous, avowed, and defiant. He was a man whom all parties would have welcomed to the Episcopate, had not his worse than doubtful theology made it impossible for us to reconcile his confirmation with fidelity to the Church's law and doctrine." After this radical change in the Bishop's estimate of the Rev. Dr. DeKoven's character, there is some little hope for even me. Be that as it may, however, I am satisfied that the Bishop deserves in such escapades as the present, rather pity than censure. Our only grief is that, where his eccentricities are not known, his unfortunate victims may suffer, and the Church, of which he is a Bishop, must be scandalized.

I do not propose to follow the Bishop through his two letters, occupying more than twelve columns of *The Churchman*. It would be tedious and unnecessary. It will be sufficient for me to relate, briefly, my connection with the Rev. Mr. Grafton's visit to the Seminary, before and after his coming; the circumstances under which I gave my answers, which were read in the House of Deputies; to print these answers and my affidavit, together with the letters of the Bishop of Western New York, in order that the public may make the comparison which the Bishop suggests; to endeavor to bring the Bishop back to the real issue, from which he tries to escape; and then, with a few words of explanation, to close the correspondence.

The Rev. Mr. Grafton visited the Seminary in the month of December, 1872. Prior to his coming, Mr. Torbert, a student, requested of me, as acting Dean, permission to entertain him. This he did in accordance with the regulations of the Seminary, which prescribe

that no student shall allow any one to share his room with him, as a guest, without the special permission of the Dean, or in his absence, of a resident Professor. Some days after this request was made by Mr. Torbert, the Rev. Mr. Grafton paid his anticipated visit to the Seminary, remained two nights, Tuesday and Wednesday, and on Thursday, about one or two o'clock, P. M., called upon me at my house, and after a brief interview, left. Up to the hour the Rev. Mr. Grafton called, I was not aware that he was in the city, much less in the Seminary. Nothing was said by him about the length of his visit, or his intercourse with the students. Subsequently, after the lapse of about a week, I learned that the Rev. Mr. Grafton had, at the request of a number of the students, delivered an informal lecture or discourse, precisely in the way in which I stated in my answers, which were read in the House of Clerical and Lay Deputies. The gentleman who gave me the information was present on only one of the evenings, and referred to but one, and up to October, 1874, after my answers to the House of Deputies were submitted, and my case was decided, I supposed that the Rev. Mr. Grafton's lectures had been delivered on one evening, and that his stay had not exceeded one night. Subsequently, after October 22d, 1874, I was led to make minute inquiries into the matter, in order to meet the charges of the Bishop of Western New York, and then, for the first time, I became acquainted with the additional information which I introduced into my affidavit of November 6th. When I learned in the Winter of 1872, what the Rev. Mr. Grafton had done, I remonstrated with Mr. Torbert, and pointed out to him that it was an impropriety for any one, unless with the knowledge and consent of the Dean and Faculty, to deliver lectures or give instruction in the Seminary; that unless such a rule were laid down and enforced, serious abuses might arise. He acknowledged the truth of this,

and promised that the thing should not occur again. Now, it may be said that I did not go far enough, that I ought to have convened the students, and in a public and very emphatic way have rebuked them; nay, perhaps, invoked the action of the Faculty, suspended the young men-in-a body, notified their Bishops, and created a great stir and excitement throughout the entire Church. It may be so, but this is not my way of governing young men, and at the most, it was only an error of judgment. My mode of dealing with the matter was effectual. The offence has never occurred since, nor would it have been likely to occur ever again, even though the Bishop of Western New York had not made it the subject of grave, and, as it turned out, false accusations against me, in the recent session of the House of Deputies.

Let it then be distinctly understood, that on December 10th and 11th, 1872, I was not aware that the Rev. Mr. Grafton was in the city of New York and in the Seminary. On one of these evenings, I was at the house of my aged father, whom I was accustomed to visit twice a week, on Tuesdays and Fridays; on the second I was engaged up to a late hour in a distant part of the city, in arranging for the transfer of a student to St Stephen's College, Annandale. On the 12th of December, Thursday, I first became aware of the Rev. Mr. Grafton's presence in the city, when, just on the eve of departure, he kindly called upon me. In the course of the next week, I was told that he had met a number of the students informally, and given them an account of Cowley and its work. When Bishop Coxe visited the Seminary in the Spring of 1873, I knew all this; and to this extent and no further my information went, when I made the answers which were read in the House of Deputies on the 21st and 22d of October, 1874. After that date I learned on inquiry additional details of the Rev. Mr. Grafton's visit, and heard for the first time an outline of his dis-

courses, from notes which one of the students who was present had made at the time. Some portion of the additional information which I had thus gained, I naturally and properly embodied in my affidavit, which was prepared and sworn to on the 6th day of November, 1874. The differences between my answers to the Deputies and my affidavit will be found to be simply in the way of additional information which I had gained from others, and the additions thus made will be found, on examination, in no respect to conflict with the previous statements. As regards what I adduce as of my own personal knowledge, there is not the slightest discrepancy from first to last.

It may be asked why I did not give the subject full investigation, and spread the results before the House of Clerical and Lay Deputies. My answer is, because I had no time to do so, and this brings me to the second point of which I proposed to speak: the circumstances under which my answers were prepared which were laid before the House of Deputies.

On Wednesday, the 21st of October, after two o'clock P. M., just as I was leaving my house to go to the House of Mercy, of which I am Chaplain, for the purpose of holding my usual week-day service, the door-bell rang violently, and on my opening it a Clerical Deputy, in great excitement, and covered with perspiration, presented himself, and handed me a slip of paper, and bade me read what was on it, and make my answer with the utmost despatch, or else he would not be able to get back to the House of Deputies before the final vote in my case would be taken. It was fixed for four o'clock of that day. The Deputy informed me that just before the hour of recess, at one or half-past one o'clock, an entirely new phase had been put upon the question of my confirmation by charges which had been made against me in a letter which had been sent to the Lower House, and which, at almost the last moment, was read by an Honorable Lay

Deputy from the Diocese of Virginia. The drift and purport of the charges, he added, are on that paper; what is your response? The slip of paper has doubtless been destroyed; but, as nearly as I can recall the words, they were these: "It is charged that a Priest of the C. B. S. was allowed, with the knowledge and consent of Professor Seymour, to lecture to the students in a private room in the Seminary. Is that true?" I had not the time to look for another piece of paper, such was the haste of the Deputy. I simply reversed the original slip, which I held in my hand, and wrote my brief reply as best I could on the other side. I knew at once who the accused was. Had I been charged with murder or burglary, I could not have been more surprised, since I was as guiltless of the offence of which Bishop Coxe accused me, as I was of those crimes.

My reply was prepared in reference to the question propounded, and were that question in existence it would be seen that my response was a legitimate and truthful answer. The *gravamen* of the Bishop's charges was, as I undertood it then and understand it now, not that lectures were delivered, but that they were delivered with my *knowledge and consent*. My imagined complicity with the lectures constituted my offence. Hence, in the Bishop's letter, the words, "with his knowledge and consent," are italicized. It was to this point, the substance of the charge, that my attention was directed, and I endeavored to make my reply meet just this allegation. Had I been allowed time even to read over my answer, so hastily written, I would probably have seen that the word "knew," in the connection in which I used it, was ambiguous, and I would have added "at the time," or something to that effect, in order to determine its meaning. As it was, however, I did the best I could under the trying circumstances. Nothing was further from my mind than the idea of deception. The Deputy snatched

the paper from my hand, and *ran* from the Seminary, in order to reach St. John's Chapel, where the House of Deputies was sitting, full two miles away, before the final vote was taken. He succeeded in doing this; but only after considerable opposition was he allowed to read my replies.

The hour for taking the vote in my case had been fixed by resolution, previously adopted, at *four o'clock* on Wednesday, the 21st of October, the day on which the Hon. Judge Sheffey, of Virginia, at one or half-past one o'clock, P. M., read Bishop Coxe's letter (which I am informed he had in his possession several days), for the first time to the House. After the reading of my answers to the charges of Bishop Coxe, the Clerical and Lay Deputies kindly postponed action until the next day, Thursday, at three o'clock. On the intervening evening, Wednesday, several Clerical Deputies, in a spirit of true, fraternal regard, waited upon me, and presented in writing, on their own responsibility, certain questions which they had prepared. In the meantime, I had endeavored to recall, as far as I was able, the circumstances connected with the Rev. Mr. Grafton's visit to the Seminary nearly two years before. The result of my efforts is embodied in my answers, which were read to the House of Deputies on the following day (Thursday), and which will be found in my second letter. To one point I addressed myself in these answers, namely, to make it perfectly clear that no one, with my knowledge and consent, had ever been permitted to deliver lectures or discourses, or give instruction to the students in private. In reference to this matter, which falls within my own personal knowledge, I was entirely sure, since it has been, from the outset of my connection with the Seminary, a fixed principle in my administration to allow nothing that is clandestine or concealed. All that I say besides, in my replies, as to the incidents of the Rev. Mr. Grafton's visit,

was drawn from information given to me by others many months before. I was not present at the lectures, nor did I know personally anything about them. It is possible for one to be misinformed; it is also possible for one, after the lapse of nearly two years, not to bear in mind all the minute details of a narrative which was told to him. If any one thinks, with the Bishop of Western New York, that in these answers, the inaccuracies as to details which I learned from others, and tried to recall to the best of my ability, after a long interval, constitute "a *suggestio falsi* and a pregnant *suppressio veri*," he is welcome to his opinion. In regard to all such persons I would only say, that I sincerely hope that they may never be judged by the same rule. Let it be remembered, that when all these answers were prepared by me, I had not seen the letter of Bishop Coxe. The nearest I could get to the indictment preferred against me by a Right Reverend Father in God, before a secret session of the House of Clerical and Lay Deputies, from which I was excluded, was what others thought it contained. I saw Bishop Coxe's letters, for the first time, after my confirmation was refused.

A few words must be devoted to the C. B. S., about which the Bishop of Western New York says so much, and the Rev. Mr. Grafton's connection with it. In the first place, I am not now, nor ever have been, a member of this association. I was approached upon the subject once, and only once, in 1864, and declined to join it, simply because it did not commend itself to my approval. I never saw but one of its papers, and that was after the close of the General Convention in November last. I have never yet seen a list of its members. Strange as it may seem, I had not read or heard of the Rev. Mr. Grafton's officiating and preaching at a service of the C. B. S., until I saw the account when reproduced in the daily edition of *THE CHURCHMAN*. In my answers, written in

such terrible haste, they are the first two in the series, and under great pressure the C. B. S. and its concerns were not prominent in my mind; the Rev. Mr. Grafton's name had not yet been mentioned. I knew with certainty, that never, with my knowledge and consent, had any one been permitted to lecture in private to the students, and, therefore, I could safely say that no priest of the C. B. S. had ever been so allowed. I did not know then whether the Rev. Mr. Grafton was a member of the C. B. S. or not, nor did it matter, since I had never permitted him, nor invited him, nor introduced him, to lecture to or indoctrinate the students, and, therefore, the prolix remarks of the Bishop of Western New York on that subject are entirely irrelevant.

It remains for me, in my next letter, simply to present the questions which were addressed to me during the secret session of the House of Deputies, and my answers to the same; the letters of Bishop Coxe, containing his charges and my affidavit, in order that my brethren of the clergy and laity throughout the Church, may make the comparison which the Bishop suggests, and judge between him and me, with all the original documents before them to enable them to come to a righteous decision; and then to conclude with a few explanatory remarks. Praying that God may overrule this unhappy discussion, which the Bishop of Western New York has re-opened, to the good of the Church, and may bring my assailant to a better mind, so that he may lay aside his fierce anger toward me, and allow me to prove by act, as I now assure him by word, that I can bury and forget the past, and treat him with the reverence and respect, and love even, which are due from a son to a Father in the Church of God.

I am, very truly yours,

GEORGE F. SEYMOUR.

Gen'l Theol. Seminary, Sept. 11, 1875.

DR. SEYMOUR'S REPLY TO BISHOP COXE.

From the Churchman, October 2d, 1875.

TO THE EDITOR OF THE CHURCHMAN :

I proceed now to lay before your readers my statements which were read to the House of Deputies in response to what I was told were the charges of Bishop Coxe; the Bishop's letters, which *I was not allowed to see until the day after my confirmation was refused*; and my affidavit, drawn up and sworn to after I had read the Bishop's letters, and inquired, with some degree of minuteness, into the circumstances of the Rev. Mr. Grafton's visit to the Seminary, in December, 1872, and about which, up to the time of the reverend gentleman's departure, I knew no more than Bishop Coxe himself. I propose, also, to add the affidavits of the Rev. Professor Hall and the Rev. Mr. Grafton. It is a sad pity that the Bishop did not introduce these documents into his own letters, in order to make clear to his readers the contradictions and falsehoods which he alleges that they contain, and which he undertakes to establish by a plentiful use of Arabic numerals. A learned Professor is said, on taking leave of a favorite pupil, to have given him, with great impressiveness, this advice: "Verify references," and to have repeated it, after the example of Demosthenes, three times, in order to add to its force. The probability of the Bishop's suggestion being acted upon by one out of a hundred of his readers, in looking up the papers and pamphlets of a year ago, and making a laborious comparison, which would be very tedious to all but experts, is vastly less than the likelihood of a man or woman verifying references; and who verifies references? The Bishop informs us that he does not exhibit the alleged contradictions and falsehoods, which my statements would disclose, if they were printed in parallel

columns, out of mercy to me. Does he believe this himself? Was this the reason? Well, then, I shall be more cruel to myself than the tender-hearted, gentle, loving Bishop of Western New York is disposed to be, and spread these documents, in full, before the readers of *The Churchman*, and I beg them, for *my sake*, to do what the Bishop suggests, read them carefully, and compare them, and, taking into account the circumstances under which they were severally produced, answer to their own consciences, not whether there is any contradiction or falsehood, for no such thing will appear, but whether there is any attempt at evasion, or prevarication even.

It may be well to explain here that, the Bishop of Western New York made his visitations to the Seminary in the Autumn of 1872 and the Spring of 1873, as a member of the Committee of Seven, appointed under a resolution of the Bishop of North Carolina, passed at the annual meeting of the Board of Trustees in June, 1872, "to draught a practical plan for the development and improvement of the Seminary." In making his visitations, Bishop Coxe announced that it was his object in doing so, to gain information which would aid him, and his colleagues, in their labor of preparing the plan which was requested by the Trustees. At the visitation held in the Autumn of 1872, the Bishop submitted a series of written questions, which were answered in writing. In the following Spring, his visitation was not formal, but the interview was taken up with a desultory conversation between the Bishop and the Professors who were present. Whether the Bishop took written notes of what passed, or trusted entirely to his own memory, I know not. If he took notes, he never submitted them to me, or read them to me, in order to ascertain whether he had reported me correctly; if he trusted to his own memory, he never intimated to me that he had learned anything which he intended to treasure up, and when the suitable

opportunity presented itself, produce against me, and ask me whether he was right in his understanding of what had been said. We had met together as Bishop and presbyters in the Church of God, to take counsel together for the benefit of its great theological school. The Bishop manifested toward me, on that occasion, I thought, an inimical spirit, but I left the room, where we had been in conference, without the most distant suspicion that the Right Rev. Father had drawn from what had passed anything which would aggravate the ill feeling which I knew he entertained toward me, much less which he would formulate into charges, and present as accusations against me in the future. I was utterly unconscious of his purpose. But the weapon, it seems, he had forged and sharpened and kept in reserve for his victim, to be used, as he hoped, with fatal effect, when the favorable opportunity offered. That opportunity came *eighteen months* afterward. I was elected Bishop of Illinois, and in accordance with the provisions of the Canons, my papers came before the two Houses of the General Convention for confirmation. The popular mind had been wrought up to fever heat on the subject of Ritualism, and the excitement which infected the masses, influenced more or less the members of the General Convention. At once it was determined to seize upon me, and make me the representative of the odious and dreaded evil, and then crush me for my imaginary offences. Every effort was made to connect me with extreme men and ultra associations; and when all these labors were likely to prove unavailing, then, at the last moment, the golden opportunity, which the Bishop of Western New York had long coveted, was presented, and was improved to the utmost. This is the Bishop's account of the matter: "It" (his note to Judge Smith) "was given with no idea at the time that it would ever be of any importance, except to the individual who

wanted it for his personal assurance only, in private intercourse with his friends; *though I afterward permitted its more open use in case of necessity*, as to which I was quite willing that my honored friend should be the judge." The italics are mine.

On the *seventh day* of the secret session, when every resource to defeat my confirmation had, as was generally supposed, failed, and the hour for taking the final vote, which had been previously fixed by resolution for *four o'clock P. M.*, was drawing near, *then the case of necessity*, anticipated by Bishop Coxe, had, in the judgment of his honorable friend, arrived. At *one or half-past one o'clock*, on the day when the final vote was to be taken at *four o'clock*, at a point full two miles distant from my house, and without any intimation to me that such charges would be preferred against me, the Hon. Judge Sheffey, of Virginia, as the mouth-piece of Bishop Coxe as to the charges, and the exponent of Bishop Coxe, Judge Smith, and others, as to the time chosen for producing it, read the letter for the first time, which had been in private circulation among certain selected Deputies for several days. These Deputies doubtless believed the charges of Bishop Coxe, and thought that they were doing God service in resorting to any method, even though in cool moments they would have seen that it was discreditable, to keep a dangerous, if not unworthy, man, out of the Episcopate. Perhaps their excitement and intense partisanship for the moment blinded their eyes to the cruelty with which they were treating me. Judges, who sit upon the bench, should know at least that the law does not condemn a man until he is allowed an opportunity of being heard on his own behalf, and honorable laymen, and a Bishop and presbyters, should not only be just but generous, and take special pains to give the party whom they intend to accuse of what they conceive to be grave offences every advantage of time and place, for defending

himself. These matters have been now alluded to in order, in connection with what was said in my last letter, to explain the circumstances under which the first two answers in the list which follows, were given.

When the Clerical Deputy presented himself *after two o'clock*, on the day on which the final vote was to be taken at *four*, with the slip of paper containing what was believed to be the substance of Bishop Coxe's charges against me, I was taken utterly by surprise. The only thing which I could recall, which could in any way suggest such an accusation, was the visit of the Rev. Mr. Grafton almost *two years before*, and as I had fully explained to Bishop Coxe that I had had no connection whatever with his talks with the students on that occasion, I was at a loss to conjecture to what he could possibly refer. I was perfectly certain, however, that I had never allowed any one to deliver lectures; or give instruction to the students in private, since I had been in charge of the Seminary, because I am, on principle, as much opposed to such an impropriety as Bishop Coxe, or any one else, could possibly be. The entire time that the Deputy was in my house could not have exceeded *eight minutes*; within that brief interval, I was obliged to read the statement on the paper handed to me, and make the replies which follow as best I could. The paper contained, as I have said, as nearly as I can remember, the following words: "It is charged that a priest of the C. B. S. was allowed with the knowledge and consent of Professor Seymour, to lecture to the students in a private room in the Seminary. Is that so?" My answers (see *THE CHURCHMAN*, Daily Edition, p. 197,) are these:

"1. I never allowed or knew of any priest of the C. B. S. being in the Seminary, or lecturing to the students on any occasion whatsoever, since I have been in charge of the Seminary. I have never permitted any one to lecture, or address the students in any case whatsoever, without the consent of the Faculty.

“2. I also affirm that I never permitted any one to address the students, or lecture to them on any occasion, without the knowledge and consent of the Faculty, and that if such things have been done, they have occurred without my knowledge and consent, and in case I had known them, would have been prevented by me.”

In the first answer, I ought to have added, after the word “knew,” the words “at the time,” or some equivalent expression, so that the sentence would read, “or knew at the time of,” etc., in order to make my meaning perfectly clear; but I imagine that no unprejudiced person would misunderstand the answer as it now reads. Bishop Coxe insists that I ought, in these answers, to have incorporated all that I knew about the Rev. Mr. Grafton’s visit, and kindred occurrences, which ever took place within the Seminary, otherwise I was endeavoring to deceive the Deputies. In the first place, I reply, that it would have been utterly impossible for me to do so, since I had no time: the eight minutes were entirely consumed in doing the little which I did. In the next place, I reply, that even had I had the time, it would not have been necessary for me to enter into such particulars, since the only point, which the Deputies were concerned to determine, was whether I had had any complicity with such transactions, if they ever occurred, and when I answered that I had not, I met directly and exhaustively the charge which I understood had been made against me. Lastly, I reply, that, just as soon as I had the opportunity, on the evening of the day on which the two answers quoted above were given (Wednesday, October 21st), I did tell the Deputies all that I could then recall of the circumstances of the Rev. Mr. Grafton’s visit, as I had up to that time learned them from others. I knew no more of those interviews at the time when they took place than did Bishop Coxe, or any member of the House of Deputies, that is, *just nothing at all*. The sum and substance of my knowledge of the affair, on the night

of October 21st, and up to Saturday, October 24th, 1874, when I enquired of several of the students as to the details of what took place, is embodied in the necessarily brief answers which follow. These are five in number, and complete my answers on this subject (seven in all), which were communicated to the House of Deputies :

Questions to and Answers from Dr. Seymour Presented by Dr. Stringfellow.

“3. Q. Did you ever receive any gentleman or gentlemen well known either as agents of the C. B. S., or the system it sustained, or were any such person or persons permitted by you to lecture to the students of the Seminary in a private room in (on) his or their peculiar views of the Holy Eucharist ?

“A. No person or persons, male or female, have ever been permitted by me to deliver lectures or addresses in private or in public to the students, since I have been connected with the General Theological Seminary, without the knowledge and consent of my colleagues. So far as I can remember, the following persons only, with my knowledge and consent, have delivered lectures or addresses to the students, viz.: November 1, 1872, the Rt Rev. A. C. Coxe, D.D., LL.D., Bishop of Western New York ; Lent, 1874, the Rev. James Long, M.A., on India, of the Archdiocese of Calcutta, India, two lectures ; June, 1874, Professor Charles Short, LL.D., on the Vulgate translation of the Bible, one lecture. The Bishop of New York delivers each Winter lectures to his candidates, and to such other members of the senior class as choose to attend.

“4. Q. Did the Rev. Mr. Grafton, with your consent and knowledge, ever lecture to, or address, the students of the Seminary upon any subject, and if so, upon what subject, and under what circumstances ?

“A. He never did with my knowledge and consent.

“5. Q. Did you confess or acknowledge the affirmation of these facts to any person, Bishop, priest, deacon, or layman, as specified in Question No. 4 ?

“A. I never did so confess or acknowledge, since such a confession or acknowledgment would have been contrary to the truth. The facts were simply these : The Rev. Mr. Grafton on one occasion called upon a student at his room in the Seminary, and while there other students in neighboring rooms heard of his presence, and came in to see him, and requested him to tell them about Cowley, and the plan and purpose of the brotherhood of which Mr. Grafton,

is a member. The Rev. Mr. Grafton, as I was informed after the occurrence, had no design when he called of holding any such conversation; it was simply accidental. I did not learn of it until some time after it took place, and I had nothing whatsoever to do with it. All the interviews I have ever had with the Rev. Mr. Grafton, since I have known him, would not amount in extent of time to four hours. I was introduced to the Rev. Mr. Grafton years ago, when he was assistant to the Rev. Dr. Wyatt, of St. Paul's church, Baltimore, Md., and have seen him only occasionally since.

“6. Q. Did any person, Bishop, priest, deacon, or layman, ever challenge your acknowledgment or confession to having permitted the Rev. Mr. Grafton, or any other person not connected with the Seminary, to listen to or address the students?”

“A. I never acknowledged or confessed to having done so, and hence, I do not see how any one could ever have so challenged.

“7. Q. Did any person speak to you upon the subject; if so, who?”

“A. Yes; Bishop Coxe, in a visitation which he held in the Seminary in the Winter or Spring of 1873, inquired about the visit of the Rev. Mr. Grafton, and I gave him, in substance, the information which I have submitted in my answers as above. (See Answer 5.) At that visitation the charge was made that a presbyter had been prowling about the Seminary for several days. On inquiry, I found that reference was made in this allegation to a presbyter who had come to the Seminary for the purpose of being with the mourners, and attending the funeral of the daughter of the late Professor Seabury, and while in the Seminary was the guest of the widow Seabury, then residing in the Seminary grounds.”

These answers were read to the House of Deputies on the morning of Thursday, October 22, 1874; and be it remembered, at this time, and up to Friday evening, October 23d, the day after my confirmation was refused, I was not allowed to see the letters of Bishop Coxe containing my indictment, or obtain copies of them, although I earnestly requested to be allowed access to them. That I received copies of them as soon as I did, was chiefly due to the courtesy of Tazewell Taylor, Esq., of Virginia, to whom I desire to return my thanks for his kindness.

The following are the letters of Bishop Coxe: The first was read, for the first time, to the House of Deputies on Wednesday, the 21st of October, within three hours of

the time originally fixed for taking the final vote ; it is dated, New York, October 17th ; the remaining two were read on Thursday, the 22d of October, the day on which my confirmation was refused :

NEW YORK, October 17, 1874.

My Dear Judge Smith :

The facts are substantially as they have been reported to you. I could say many things in favor of this candidate with entire truth, and testimonials might be multiplied in his favor without any duplicity. But *the whole truth* would reveal another class of facts, and I suppose that Dr. Seymour himself would not deny that, as a Professor in the Seminary, he has steadfastly resisted the noble efforts of his colleagues, such as Drs. Seabury and Vinton, who have labored to maintain the doctrine of this Church, respecting the Holy Eucharist, and the provisions of the Rubric for its solemn celebration, *pure and undefiled*.

These things became known to me in the discharge of official duty as a "Visitor" and a member of a Committee, and I regret to say that the learned Professor was forced to confess to me that, *with his knowledge and consent*, a reverend gentleman, well known as an active agent of the C. B. S., or of the system which it sustains, was permitted to lecture to students of the Seminary, in a private room, on his peculiar views of the "Holy Eucharist."

It is with extreme regret that I mention these facts which I have desired an opportunity of stating in the Board of Trustees of the Seminary, and only there. As you well know, however, the impossibility of assembling that Board, or any fair proportion of them, has operated to render *the investigation of facts* an impossibility for many years. The facts ought to be known, however, and the Church must be awakened to her responsibilities in such momentous concerns.

Faithfully yours,

(Signed)

A. CLEVELAND COXE,

Bishop of Western New York.

THE HON. JUDGE SMITH.

Mr. William Welsh, of Pennsylvania, on Thursday, October 22d, introduced the following correspondence :

NEW YORK, October 21, 1874.

My Dear Bishop :

By a remarkable Providence, a letter of yours dated October 4, 1873, came into my possession this evening. I enclose it to you, and

ask permission to use it at my discretion. If you ever conversed with any of your students about the visits of the Rev. Mr. Grafton to the Seminary, or have any particulars of such visits, and the knowledge that the Rev. Dr. Seymour had of them, pray oblige me with such particulars.

Yours, very sincerely,

W. WELSH.

To the RT. REV. A. C. COXE, D.D.

NEW YORK, October 21, 1874.

My Dear Mr. Welsh :

I do not feel at liberty to refuse you the use of my letter of October 4, 1873, the existence of which I had quite forgotten. But consult with my friend Judge Smith, who knows the extreme reluctance with which I have permitted my testimony to be used in your discussions.

I might have made my statement much stronger and more detailed; for the case was a very gross abuse of power. We do not send our candidates to the Seminary to be instructed by emissaries from foreign societies; but when I expressed my surprise to Dr. Seymour that a volunteer Professor had been introduced by him within the walls of the Seminary, he defended himself on the general ground that the person was "a presbyter of the Church."

In reply to another question, I must add that in examining one of my candidates, who reluctantly admitted his knowledge of the facts, I found that he had been present at one of these volunteer lectures, in which extravagant and false views of the Holy Eucharist were inculcated. Nothing but a very extraordinary duplicity can put any construction on these facts, which good men can accept as satisfactory.

Faithfully yours,

A. CLEVELAND COXE,

Bishop of Western New York.

WM. WELSH, ESQ.

BUFFALO, October 4, 1873.

My Dear Dr. Forbes :

Nothing could be more opportune—nothing more *ad rem*—than the publication, *at this moment*, with historical notes, of this very valuable document. I send it by the same post that takes this, having obtained Professor Seabury's permission to hold it, against some such emergency, which I foresaw must arise before our reform work is much further advanced. I was sorry I could not see you when I was last in town; but things have gone on well, in some respects, and this explosion of the "C. B. S." will work much good.

I think *historical* notes are needed, and the whole should be prefaced by an extract from that document, showing the nature of their intrigues, and how they glory in stultifying the discipline and destroying the official relations of the Dean to the students.

I have the present (acting) Dean's own acknowledgment that he, permitted "Father Grafton" to visit and indoctrinate the students last Winter.

If you don't publish the accompanying document, please give it back to Professor Seabury; only asking him to consider my permission to make further use of it as not withdrawn. We may have to convince the whole Church of the impossibility of working the Seminary as it is now going on.

Faithfully yours,

A. CLEVELAND COXE,

Bishop of Western New York.

THE REV. DR. FORBES, etc.

On the Saturday following the decision as to my case in the House of Deputies, I gathered about me a number of the students, who had been present on the occasion of the Rev. Mr. Grafton's visit to the Seminary, in December, 1872, and learned from them certain particulars which I had not before known, as for instance that his sojourn extended to *two* nights instead of *one*, and I then heard for the first time an outline of the talks which he had had with the students. Some of this information, which I had thus obtained, I embodied in my affidavit of November 6th, which will be found below, together with the affidavits of my colleague, Professor Hall, and the Rev. Mr. Grafton.

Dr. Seymour's Affidavit in Reply to Dr. Cox's Charge.

IT IS NOT TRUE that I ever "*introduced*" Father Grafton as "a volunteer Professor" "within, the walls of the Seminary,"—having never introduced or even invited him to the Seminary in any capacity.

IT IS NOT TRUE that I "permitted" Father Grafton "to visit and indoctrinate the students last Winter," or at any other time, having never been asked for, and having never given, any permission of the kind.

IT IS NOT TRUE that he was "permitted" by me "to lecture to students of the Seminary in a private room," as if I were ashamed or afraid to ask him to do it openly. No person has ever been permitted by me to lecture to the students except openly in the Chapel or Library, and with the knowledge of the Faculty.

IT IS NOT TRUE that I ever "confessed" to or "acknowledged," any such action as is denied in the above three paragraphs; for I have never thought it honest to confess or acknowledge what I never had done.

IT IS NOT TRUE that I was "forced" to confess it: for no compulsion can well draw from me, to my own prejudice, a false confession of a thing which I never had done. Every statement ever made by me at any time on this subject, has been freely and voluntarily made.

IT IS NOT TRUE that the Bishop has "my own acknowledgment that I permitted 'Father Grafton' to visit and indoctrinate" as aforesaid; for I never made any acknowledgment of the sort.

IT IS NOT TRUE that Father Grafton lectured at the Seminary "with my knowledge and consent," for I knew nothing of his lecturing until some days after it was all over, and never gave any consent thereto.

IT IS NOT TRUE that the object of Father Grafton's lectures was to inculcate "his peculiar views of the Holy Eucharist," for the students who were present testify that there was only one incidental allusion to the Holy Eucharist during the two evenings.

IT IS NOT TRUE that, in this incidental allusion, "extravagant and false views of the Holy Eucharist were inculcated," unless it be "extravagant and false" to say that the benefit received in the Holy Communion will be in proportion to the intensity of the faith of the devout receiver, conducing sometimes even to the recovery from bodily disease. This remark was made in *disproof* of the assertion of Romanists that sacramental grace among us is without efficacy. The explanation here given is drawn from notes of Father Grafton's lectures, taken at the time by one of the students present, but which I never saw or heard of until after my Confirmation was defeated.

IT IS NOT TRUE that in this matter there was "a very gross abuse of power" on my part; for there was no exercise of power at all, nor any knowledge, at the time, on which any power could be exercised.

IT IS NOT TRUE that Bishop Coxe obtained his version of the matter when he was in the Seminary as a "Visitor" of the same in the Spring of 1873. For at that Visitation, the moment the fact of Father Grafton's lectures was mentioned, I stated to him, in terms

too strong and clear to permit the possibility of mistake, that those lectures *were delivered without my knowledge or consent*, and that if I had known of them in time *I should certainly have prohibited them*. The Bishop then asked how such a man was allowed to set foot upon the Seminary grounds at all; and used very harsh language touching Father Grafton, saying that I ought to have "taken him by the neck and marched him off the grounds," or words to that effect. It was in reply to this denial of a right even to visit a student whom he happened to know, that some things were said, which have been altogether misapplied. It should be remembered that the Seminary students are almost all college graduates; and that the Seminary course corresponds to a post-graduate course. No American college undertakes to prevent students from ever receiving a friend as a visitor in their private rooms, unless previous permission has been received from the President. In a post-graduate course such a severity of exclusion would not be submitted to for a moment, and ought not to be, by any body of American young men. It would be more absurd, if possible, to require it of young men preparing for the Holy Ministry than of those preparing for any other profession, such as the Law or Medicine. It has never, at any time, been attempted in the General Theological Seminary, since its foundation to the present day. And when the Bishop stated that it was my duty to eject Father Grafton summarily by physical force, I ventured to remind him that the Rev. Father Grafton was a Presbyterian of the Church, in good standing, that he was second to no man in the Church or out of it in all that appertains to personal character, social position or holiness of life; and that every respectable person—Bishop, priest, deacon or layman—had the free *entree* to visit his friends among the students, as in every other American Seminary, without obtaining special permission for each special visit. This was the only connection in which anything was said of Father Grafton's right as "a Presbyterian of the Church."

I would add here that, such extemporized private meetings among the students, though rare, have not been unprecedented. Some years ago, the Rev. Dr. Breck found himself beset by a crowd of young men in the room of a student whom he was visiting, and they persuaded him to relate the history of Nashota, though the Dean and Professors knew nothing of it until some days after. Still later, a similar thing took place during a visit by Bishop Tozer; and on neither occasion was any fault found by the Dean or Faculty, though no permission had been asked or given.

IT IS NOT TRUE that I have "steadfastly resisted the noble efforts of my colleagues . . . to maintain the doctrine of this

Church respecting the Holy Eucharist." This construction of the course which I pursued in opposing an entirely novel, despotic, an un-American *policy of discipline*, was energetically disclaimed by me at the beginning, was reiterated by me at every stage of our unhappy controversy on the subject, and was finally abandoned by the very colleagues who made it, when, in the presence of the Bishops as Visitors, they signed their names to a declaration that what they had done "was not intended to impeach the general conduct and teaching of Dr. Seymour, either as a Professor of the Seminary, or as a Presbyterian of the Church."

It may be true that Bishop Coxe has "desired an opportunity of stating in the Board of Trustees, and only there," his version of the Grafton incident. But he has been present at all the three meetings of the Board held since his visitation, and has never given the slightest evidence of his desire, by word or deed.

It is now left to all unprejudiced and candid persons, to consider the above, together with the sworn evidence which follows, and then say whether, in regard to my acts, there be any foundation for Bishop Coxe's assertion that "nothing but a very extraordinary duplicity can put any construction on these facts, which good men can accept as satisfactory."

GEORGE F. SEYMOUR.

Sworn to before me, the 6th day of November, 1874.

O. P. SMITH,

Notary Public, New York County.

The Rev. Professor Hall's Affidavit.

"I, Randall Cooke Hall, a Presbyterian of the Diocese of New York, and a Professor in the General Theological Seminary, was present at the visitation held by Bishop Coxe in the Spring of 1873, referred to by Professor Seymour in his above affidavit, and I hereby testify under oath that, to the best of my recollection, knowledge, and belief, Professor Seymour's statement of what took place on that occasion is substantially correct.

RANDALL COOKE HALL.

Sworn to before me, the 6th day of November, 1874.

O. P. SMITH,

Notary Public, New York County."

The Rev. Mr. Grafton's Affidavit.

"I, Charles C. Grafton, of Boston, Massachusetts, Presbyterian Rector of the Church of the Advent in that City, on oath say :

I have been informed that the Rev. Dr. Seymour, acting Dean of the General Theological Seminary, New York, has been charged with inviting or permitting me to deliver, or in some way countenancing me in the delivery of a lecture or address on the subject of the Holy Eucharist, or on the Confraternity of the Blessed Sacrament, in private, to the students of the Seminary. I hereby declare this to be untrue.

I would further say that, the only visits I have ever made to the Seminary, since Dr. Seymour's connection with it as Dean or Professor, are the following: When I was in this country for a few weeks in 1867, I spent two evenings in a friend's room in the Seminary. Dr. Seymour was not Dean, and had nothing whatever to do with my visits by invitation or otherwise. I talked with some of the students who came in to see me on the Religious Life, and said nothing concerning the Holy Communion. I never learned from any one that my visit was objectionable to any of the Faculty.

I was there again in 1872, on my return to this country from England, under the following circumstances: Having occasion to be in New York while my brother's house was closed, I was asked by a student whom I had invited to become one of my curates, and who was considering the matter, to come and occupy, for a night or two, a vacant bed-room that was at his disposal, his room-mate being absent. I did so, and quite informally, and without any previous arrangement or plan on my part, several of the students came in (some invited by him, others at their own motion); and, at their request, I talked to them on the Spiritual Life and its temptations. I believe I said something afterward against the claims of the Roman Church, and I may have answered a question about the Holy Communion. I have forgotten what.

I am the better able to recall the subject of the evening's topic, because I stated it to the students of the Protestant Episcopal Seminary at Cambridge, Mass., in the presence of one of the Professors, the Rev. Dr. Wharton, when I visited that Institution and addressed the students, at his invitation and in his presence. I have no reason whatever to believe that Dr. Seymour had any knowledge of this interview, in my friend's room, with the students.

My acquaintance with Professor Seymour is very slight; and on the one or two occasions when we have met, I have never mentioned to him the fact that I had an interview, such as I have described, with the students, for I never supposed it a matter of importance.

Since 1872 I have been at the Seminary but twice, each time on private business only, and on neither occasion having any conference

with any of the students on religious matters. These are all the visits I have made to the Seminary.

I have spoken of visits to the Seminary. It may be proper to add that I have never had any conference with any of the students away from the Seminary, by the invitation, permission, or procurement, directly or indirectly, of Dr. Seymour.

I will further state that, although a member of the Confraternity of the Blessed Sacrament when residing in England, I gave up all active connection with it on returning to this country, and left it, declining, on this ground, an invitation extended to me by the Confraternity here to join it; and on no occasion have I talked to the students concerning this Society, its organization, workings, or belief.

CHARLES C. GRAFTON.

COMMONWEALTH OF MASSACHUSETTS, SUFFOLK COUNTY: At Boston, in said county, this 6th day of November, A. D. 1874, personally appeared the Rev. Charles C. Grafton, and made solemn oath that the foregoing affidavit, by him subscribed, is true, before me.

[*Seal.*]

N. AUSTIN PARKS,
Notary Public."

In addition to all this I submit the following letter from my honored friend, the Rev. Dr. Burgess, of Springfield, Mass., which he kindly sent to me in response to an inquiry which I addressed to him on the subject of the Rev. Mr. Grafton's visit, as I learned that he was accidentally present, at the time, on the Seminary grounds. This letter has not yet appeared in print, and deserves the special attention of all who desire to reach a decision as to the issue of fact between Bishop Coxe and myself.

The Rev. Dr. Burgess's Letter.

"In the early part of the Winter of 1872, I was at the General Seminary; I met in the Hall of the Western Building a near relative, at that time a student in the Seminary. After some remarks he said, 'Whom do you think I have just seen?' I said, 'Whom?' He replied, 'Father Grafton, of the Advent, Boston.' I said, 'Has he come here to lecture at the request of the Dean or Faculty?' He replied, 'Oh, no, he is making a little visit, and a few of us have been talking with him and listening to him.' I said, 'I hope he is not presenting strange ideas about the Eucharist, or recommending un-

usual or fanciful ways while at service.' He replied, 'Oh, no, he has been telling us about the Fathers, and their plans for preaching and doing good; he has not mentioned the Eucharist at all.' I said something as caution about the Confraternity of the Blessed Sacrament, and the importance of getting doctrine from the appointed professors, and the reply was, 'Nothing has been said about the Confraternity, and the address has been conversational and very practical, tending to help us to greater faithfulness and purity; you or any one might properly come and say all that he has said.'

The idea, too, was received by me very clearly that Mr. Grafton was at the Seminary, as I was, on a visit to one or more students, and not at the request of the Dean or any Professor. Where I have mentioned language as used by myself or the student, as above, I believe that I have recalled very nearly the words. Witness my hand at Springfield, Mass., the 17th day of March, A.D., 1875.

(Signed) ALEXANDER BURGESS,
Presbyter."

The charges of Bishop Coxe, if they had any drift and purpose, amounted to this: that I had invited, and introduced, the Rev. Mr. Grafton to lecture to the students in a private room in the Seminary, and that with my knowledge and consent he had done so. That I should have known of the transaction, after it took place, in no way commits me to complicity with it, any more than it commits my colleagues, or any one else. The Bishop tries to escape from the awful position in which he finds himself: he intimates that, after all, it is only a question of accuracy and fidelity of memory between himself and me, and that he prefers to trust his own memory rather than mine. I have no doubt he tells the honest truth when he says that he so prefers; but, unfortunately for him, that was not the issue which he raised before the House of Deputies; in his letters written deliberately and spontaneously, and intruded before a body with whose deliberations he had no right to interfere, he volunteered, among others, these positive accusations, without any qualification or limitation, namely, that I had permitted, invited, and introduced the Rev.

Mr. Grafton to lecture in a private room to the students. There is no intimation that such assertions rest upon the writer's recollection merely of what occurred more than eighteen months before, unsupported by any corroborative evidence. Every one would suppose, when a man of any character and position in the community made such charges against a fellow-man, behind his back, in a secret session of a body which was weighing that man's fate in the balance, at a very important crisis in his life—any one would suppose, I say, that under such circumstances, the self-appointed accuser would be able, in the most convincing and satisfactory manner, to prove his charges. But no, the Bishop had not one particle of evidence to adduce in support of these positive assertions at the time he made them, and now, after the lapse of a year, he breaks forth again, and in the face of demonstration against him, he repeats his charges, and suggests that, even if they be not true, it is of no consequence, it is a mere question of words, an issue as to whether his memory is more to be depended upon than mine.

Fortunately it is not such an issue, even if we allow the Bishop to have his own way in the matter. For consider what follows, if the Bishop's memory be correct; why nothing less than this: that I confessed to a charge which I knew was false, and which was damaging to myself, and which I knew, in the Bishop's hands, would be used by him to do me all the harm which he could possibly accomplish. Now be it observed, a man may be forced to confess an *unwelcome truth*, which tells against himself; but it is scarcely within the limits of belief that any one in his senses would be compelled, by anything short of bodily torture, to acknowledge a *falsehood*, which was personally injurious; yet such must have been the case with me, if the Bishop's memory is correct. This would go to establish a charge, which the Bishop suggests against me in his letters, that I am an idiot.

But leaving this point, when we come to the relative value of our respective memories, without wishing to make any boast as to my own, the Bishop's is notoriously treacherous. I can adduce abundant proof to sustain this statement; but I will go no further than to say that I prefer to explain the Baltimore scandal relative to Bishop (then Doctor) Coxe by attributing the solution, however large a demand it may make upon our credulity and charity to a very treacherous memory. The Standing Committee of the Diocese of Maryland, however, at the time of the Doctor's election to the Bishopric of Western New York, seemed to take a different view, for, although they agreed with him in churchmanship, they refused to give their consent to his Consecration. And then again, the bitter and intense hatred, which the Bishop of Western New York has for years borne toward me, has predisposed him to seize eagerly upon anything which he could use to my disadvantage; to treasure it up; turn it over in his mind; and with his diseased imagination to exaggerate it, and dress it up to suit his fancy, until at last he persuaded himself into the belief that it was really so. That Bishop Coxe has cherished toward me, for a long time, fierce animosity, is a melancholy fact. How to account for it, I am at a loss, since we were once friends, and took sweet counsel together. For several years we edited jointly the *Churchman's Calendar*. The Bishop, for reasons best known to himself, withdrew himself from me, and has pursued me since with relentless hate, watching his opportunity to do me harm, and improving every occasion, when he could conveniently and safely do so, to speak to my disadvantage.

As an illustration of the Bishop's eagerness to discover something which he could employ to my hurt, I quote the following extract from a letter of a presbyter, now in a position of high trust and usefulness, who was while in the Seminary a candidate from the Diocese of

Western New York, and consequently under the jurisdiction of Bishop Coxe. He was, moreover, ordained both to the Diaconate and the Priesthood by Bishop Coxe. He wrote to me spontaneously, under date of October 27th, 1874, as follows :

“ During my Seminary course Bishop Coxe came several times to the Seminary to visit me. He never left without trying to find out in some inquisitorial way whether Dr. Seymour did not teach so and so, etc. I always gave him very indefinite answers as to the affairs of the Seminary. He has tried several times since I left the Seminary to draw out of me something which would in some way or other fasten upon you the charge of Ritualism, that horrid bugbear. . . . I answered Bishop Coxe’s questions emphatically, No. I told him once that Dr. Seymour was the strongest opponent that the Church of Rome had in the Theological Seminary.”

This is a very sad disclosure, but it is in perfect harmony with much that went before, and all that has followed. I am grieved, but not surprised, nor shall I be in the future with any fresh displays of the same malicious and vindictive spirit. But to come back to the issue between Bishop Coxe and myself. It is not, it never was, a question of words, or of memory ; it is a question of *fact*, of *stern*, *sober fact*. The Bishop asserted as positive facts and wrote them out under his own official signature, “ A. Cleveland Coxe, Bishop, Western New York,” and caused them to be presented as charges against me to the House of Deputies, that I *had done* certain things. These charges are absolutely and without qualification untrue. I have demonstrated this. The burden of proof rested upon the Bishop. Still I felt that it was due to myself, and to the institution of which I was a Professor, to go beyond what was required of me, and refute, as I fortunately was able abundantly to do, the Bishop’s false accusations. I have done this so effectually as to demonstrate beyond the possibility of just cavil their utter worthlessness. Still, in the face of the clearest evidence which must carry conviction to every unprejudiced mind,

after nearly a year's interval for reflecting and repentance, the Bishop reaffirms these charges, and heaps upon me abuse, which in one point of view brings relief, since it suggests that the Bishop must be beside himself with excitement, or he would not be guilty of conduct so unworthy of a Christian gentleman, not to speak of a Bishop in the Church of God. I have not attempted to answer the Bishop's letters in detail, it would take up too much valuable space in *THE CHURCHMAN*, and tax the patience of its readers, beyond endurance; besides it is not necessary. The only matter of importance is the issue of fact between the Bishop of Western New York and myself. I am not in the least degree excited. I am not conscious to myself of entertaining the slightest feeling of unkindness toward the Bishop. I mean the Bishop no disrespect when I say that my only feeling toward him is that of unfeigned pity.

To show the doubting, if there be any such, that it would be a very easy matter to refute the irrelevant assertions of the Bishop, let me refer to a specimen of his logic. Bishop Coxe says of me, commenting on my affidavit, "by using the title 'Father,' he admitted the somewhat anomalous position of Father Grafton among the Presbyters of our Church." Now the facts are these, I never used the title, "Father," until with the letters of Bishop Coxe before me I copied *his language*, thus when he charges, "that I permitted Father Grafton, &c.," I reply, *quoting his words*, "it is not true that I permitted Father Grafton, &c." In my answers to the Deputies, who waited upon me, I uniformly call the gentleman, "*the Rev. Mr. Grafton.*" Even if I had used the title spontaneously, it would not commit me to anything, any more than when Bishop Coxe calls Pius IX, "Pope," it commits him to the doctrine of the supremacy, or styles Archbishop McClosky, "Cardinal," it commits him to the dogma of infallibility; or when one speaks of the months as

January, February March, &c., or the days of the week as Sunday, Monday, Tuesday, &c., it commits him to the systems of heathen mythology, which these names respectively represent.

Even the date of the Bishop's first letter is a *poetic fiction*. At the time the Bishop informs the readers of *THE CHURCHMAN*, that he wrote his letter September *the First*, the issue of September 4th, which contained the letter, was not only in type, but actually in the mail on its way to the subscribers. Curiously enough with a false date for the beginning of his letters, and false charges and rash vindictive assertion as their characteristics throughout, the Bishop closes with a dissuasive against Liguorian casuistry, and a recommendation of truth, and sobriety of speech. This is indeed wonderful, one is forcibly reminded of the passage in the "Fortunes of Nigel" where King James I, relates to George Herriott his experience, "O Geordie, Jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence." Were it not so infinitely sad, it would be equally grand to hear the Bishop of Western New York discoursing on the sins of prevarication, slander, deceit, treachery, falsehood and rashness in word and deed. But I must forbear.

No one can regret more than I do the sad necessity which has constrained me to follow the Bishop of Western New York before the public. But let it be remembered that he spontaneously and gratuitously assailed me, in the first instance, and that I simply acted on the defensive, and calmly refuted his charges. Now again, after the lapse of nearly a year, he suddenly breaks silence, and without any provocation from me or any one else, so far as I am aware, he has assailed me once more. Whether he has been goaded on by injudicious sympathizers, or of his own volition has indulged in this wanton attack,

I neither know nor care, the fact remains that he has so done, and that he is a Bishop in the Church of God.

In conclusion, I wish to say two things; first, that in reference to these charges of Bishop Coxe against me, I challenge investigation at the hands of any responsible body, provided such investigation is open and public, where I can meet my accuser face to face. I fearlessly challenge such investigation, whether it be before the House of Bishops, the Trustees of the Seminary, a Commission of Presbyters, or the Civil Courts. The other thing which I wish to say is this: that I rejoice that the bitter experience of last Autumn, and of the present time has fallen upon me, rather than upon any other Presbyter of the Church. I have been in a better position, in some respects, than almost any one else could have been, to endure it; and God has given me strength to bear my trials with composure, and a quiet mind; and when this tyranny is overpast, as soon it will be, we shall doubtless all see that it was good for me to be in trouble. If in my letters I have been unduly severe, in speaking of or to my Rt. Rev. antagonist (alas! that I should be obliged to call him so), my language has misinterpreted my heart. His letters are of such a character, that in dealing with them, it is difficult to avoid catching their spirit; and the wrongs, which I have suffered at his hands, have been so wanton and cruel, that in thinking of them, or speaking of them, it is not easy to keep from being provoked; yet in a moment this feeling passes, and I can sincerely say, God bless the Bishop of Western New York and turn his heart.

Very respectfully yours,

GEORGE F. SEYMOUR.

New York, Sept. 22d, 1875.

APPENDIX.

From the Churchman, September 11th, 1875.

THE ILLINOIS CASE IN THE HOUSE OF DEPUTIES.

LETTER TO A BISHOP.

To the Bishop of Western New York :

RIGHT REVEREND SIR—I have read your “ Letter to a Deputy,” under the above caption, in THE CHURCHMAN of September 4, 1875, the letter bearing date September 1, 1875, and, therefore, presumably, written for publication, rather than for the instruction of “ a Deputy.”

With a Bishop’s letter to one of his cure, I could have nothing to do, and could have nothing to say. But a Bishop’s letter in a newspaper, so furnished as to be read by the public, nearly as soon as it could have been read by the “ Deputy” to whom it is addressed, is public property ; and the Bishop, who so furnishes it, lays aside his mitre, and enters the lists on equal terms with any other correspondent.

Suppose that everything that you have written and published in your letter of September 1st, were true—suppose that you could prove it by the kind of evidence that would be received in a court of justice ; why should you, a Bishop of this Church, write such a letter as that for publication ?

If you have been assailed by the “ vociferations of abusive men,” why should you *now*, after a year of patience, break silence ? “ If men will not hear the Church,” which has “ spoken once and again,” why should you, just now, on the 4th of September, 1875, consign them to

the place "which the Master has assigned them?" Can it be because the Illinois Convention meets this month?

"Tantæ ne iræ in animis cœlestibus?"

But, even granting the emergency, could it have been your duty to wash such dirty linen, in public, as you claim to have found?

I beg you to review these epithets, quoted from your own letter: "Sinister practices;"—"astounding discrepancies in sworn evidence;" "wrong doers" . . . seeking to "darken counsel by words without knowledge;"—"overt acts of a revolutionary character;"—"free course has too long been given to those who despise government;"—"to provoke the spite of the worst characters in the Church;"—"the petty terrorism of such men;"—"their unscrupulous animosity;"—"In the Illinois case, this class of men were known to be enlisted in behalf of the Candidate;"—"political demagogues;"—The Candidate's "self-stultifying oaths and affirmations;"—"log-rolling;"—"worse than doubtful theology;"—"artifices and disingenuous manœuvres."

My Dear Bishop, if you were not a Bishop, writing about Churchmen, you could not print such things with impunity, though they were as true as Gospel. But, conceding their truth, where is the sorrow and shame with which a Christian Bishop should make such charges against priests and laymen? It is not in your letter. Your letter rings with defiance, resentment, partisanship, and wrath. It is calculated to stir up strife, divisions, variance, and every evil work. It arraigns a considerable portion of the Church in Illinois as "worst characters." It arraigns two presbyters, at least, as guilty of the most dishonorable practices; and they two, who have been nominated to the Episcopate.

Suppose it were all true. Had you no recourse, in

the discharge of your duty as a Bishop in the Church of God, but to rush into the newspapers, and to publish our shame to the world? You have alleged enough, if you can prove it against any clergyman in any diocese, to ensure his degradation from Holy Orders, and his subjection to the contempt of every right-minded man. If it be the only duty of a watchman on the walls of Zion to blow a trumpet, you have done it; but I fear that men will fall to fighting without asking the cause of the alarm.

But suppose it should turn out that it is not all true. Suppose that even a Bishop is liable to misconceive and misinterpret men; that even a Bishop may harbor a prejudice, or think that wisdom shall die with him. Suppose that Dr. Seymour, or Dr. DeKoven, should happen, by some strange accident, to be Christian gentlemen, notwithstanding the fact that their theology differs considerably from that of the Bishop of Western New York. Suppose that they two should be as ready to deplore any questionable "artifices" of indiscreet and self-constituted champions of their cause, as the Bishop of Western New York is to nail them to the counter; is it not a rather serious breach of charity, to use the weight of your office to emphasize assertions which, however you may believe them to be true, are scarcely capable of demonstration, unless you can so demonstrate their truth as to drive these men out of the Priesthood and out of society, into the infamy and obscurity which belong to such characters?

I do not discuss the main question as to the "soundness" of Dr. DeKoven or of Dr. Seymour in their theology. I do not symbolize with either of them in doctrinal definition, as I understand their definitions. But I am thoroughly aggrieved and scandalized by the whole tone and temper of your letter, as I read it in THE CHURCH-

MAN, and, if you were ten Bishops, I should say so as publicly as possible.

I am,

Yours respectfully,

JOHN VAUGHAN LEWIS.

St. John's Parish, Washington, D. C.,

Sept. 4th, 1875.

From The Churchman of September 11th, 1875.

ELECTION OF DEAN IN THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of THE CHURCHMAN :

In the last issue of THE CHURCHMAN there appears a letter from the Bishop of Western New York in which these words following are used, viz. :

“This Journal [Proceedings of the Board of Trustees of the General Theological Seminary, at their Annual Meeting, June 24, 1875], informs us that the number of Trustees is 421, inclusive of our fifty-seven Bishops. Of these 400 Trustees, seventy-seven seem to have voted to make the new Dean. There were but *six* Bishops present : of these how many voted for him does not appear. At all events, a mere fraction of the corporate body is responsible for a measure, of the importance of which I do not now propose to speak particularly.”

Of course it is quite impossible that the Bishop of Western New York should intentionally mislead the readers of THE CHURCHMAN ; and yet some who do not know all the facts necessary for the deduction of a right conclusion may be misled by the words which I have quoted. For the information of all who care to have a right estimate of the action of the Trustees of the General Theological Seminary, I would ask you to publish the following table made up from the official minutes of the Board of Trustees of the last *twenty* meetings during the *ten* years last past.

There were present :

June	27, 1866,	3	Bishops and	55	other Trustees.		
"	26, 1867,	1	"	"	52	"	"
"	23, 1868,	1	"	"	39	"	"
"	25, 1868,	2	"	"	56	"	"
February	3, 1869,	3	"	"	76	"	"
April	7, 1869,	4	"	"	81	"	"
June	24, 1869,	8	"	"	99	"	"
October	12, 1869,	16	"	"	97	"	"
January	19, 1870,	7	"	"	72	"	"
June	30, 1870,	7	"	"	103	"	"
October	20, 1870,	2	"	"	32	"	"
"	28, 1870,	13	"	"	94	"	"
May	25, 1871,	1	"	"	34	"	"
June	29, 1871,	8	"	"	110	"	"
"	27, 1872,	9	"	"	120	"	"
November	7, 1872,	13	"	"	94	"	"
June	26, 1873,	10	"	"	113	"	"
"	23, 1874,	12	"	"	65	"	"
"	25, 1874,	8	"	"	92	"	"
"	24, 1875,	6	"	"	108	"	"

From this table it is evident that all the business of this Board of Trustees for ten years last past has been transacted by "a mere fraction of the corporate body."

That at only three meetings during the same period has the number of Trustees present been greater than at the meeting at which the Dean was elected.

That the only meetings which have brought together more than one hundred Trustees, other than the Bishops, have been the annual meetings in June.

There are other facts, desirable to be known, contained in the proceedings of this Board at these twenty meetings above noted, to which I desire to call attention, viz. :

Three times has there been an election of Dean : (1) In June, 1869, the Rev. Dr. Lyman received the votes of 7 Bishops and of 53 out of 93 other Trustees ; (2) in October, 1869, the Rev. Dr. Forbes received the votes

of 15 Bishops and 52 out of 90 other Trustees; (3) in June, 1875, the Rev. Dr. Seymour received the votes of 77 out of 93 Trustees, the Bishops not voting separately.

Nine times has there been an election of Professor, and twice an attempt to elect: (1) In February, 1869, the Rev. Dr. Vinton was elected Professor of Ecclesiastical Polity and Law, by a majority vote (no numbers are given), 79 Trustees being present; (2) in April, 1869, the Rev. Dr. Walton was unanimously elected Professor of Hebrew and Greek, 85 Trustees being present; (3) in October, 1869, the Rev. Dr. Mahan was elected Professor of Systematic Divinity receiving the votes of 15 Bishops and 68 out of 96 other Trustees; (4) in June, 1870, the Rev. Dr. Mahan was again elected Professor of Systematic Divinity, receiving the votes of 7 Bishops and of 48 out of 85 other Trustees; (5) in October, 1870, the Rev. Dr. Cady was elected Professor of Systematic Divinity, receiving the votes of 7 Bishops and 43 out of 76 other Trustees; (6) in June, 1871, the Rev. Dr. Buel was elected Professor of Systematic Divinity, receiving 71 votes out of 107, the Bishops not voting separately; and (7) at the same time the Rev. Mr. Hall was elected Professor of Hebrew and Greek, receiving 75 votes out of 105, the Bishops not voting separately; (8) in June, 1873, the Rev. Dr. Oliver was elected Professor of Biblical Learning, etc., receiving 57 votes out of 95, the Bishops not voting separately; and (9) at the same time the Rev. Mr. Seabury was elected Professor of Ecclesiastical Polity and Law, by 45 votes out of 89, the Bishops not voting separately. In the two attempts at election which failed in result, the largest number of ballots cast was 88.

From all this it is evident that the 77 votes which were cast for the present Dean of the Seminary would have been a majority in any ballot which has been held for any officer for ten years; and is a greater number of

votes than any Dean has ever before received, and also greater than any Professor has received, excepting only the Rev. Dr. Mahan, and possibly the Rev. Dr. Walton.

E. M. PECKE.

Richfield Springs, N. Y., Sept. 4th, 1875.

From the Churchman, Daily Edition, October 31st, 1874, page 198.

PROFESSOR SEYMOUR'S LETTER TO THE HOUSE OF CLERICAL
AND LAY DEPUTIES OF THE GENERAL CONVENTION.

Reverend Brethren and Brethren of the Laity :

The unprecedented course, which has been adopted and pursued by the House of Clerical and Lay Deputies, in reference to the question of my confirmation to the Episcopate, justifies me, I venture to submit, in addressing this note to your Reverend and Honorable Body, to crave the privilege of being allowed to be present on the floor of your House to answer for myself the charges which may be made against me, as to anything that I have ever said or done.

Vague rumors reach me of serious accusations, which, so far as I have been able to ascertain the drift of them, are without exception founded on mistake, and are easily corrected and refuted. But in most points they touch upon things fully known only to myself, or to others who are not members of your House, so that no explanations sent through third persons can be entirely satisfactory to you, or just to me.

I can truly say from my heart that I never sought or desired the Episcopal office. My present painful position as a Bishop-elect, is one into which I was suddenly forced by circumstances over which I had no control. Gladly would I, had I the power, replace myself where I was when the Diocese of Illinois elected me, but this I cannot do at this stage of the proceedings.

For nineteen years and more I have served the Church as Deacon and Presbyter, and I leave it to my Bishop, and my Brethren of the Clergy and Laity, who have known me from the first, to tell how I have lived, and how I have labored. But I will say for myself that the Protestant Episcopal Church has never had a more loyal son than she has in me. I will say for myself, and all who know me will bear me witness that it is true, that there is nothing which is further from my nature than concealment or evasion.

The question with me is not whether I am to be made a Bishop or no. My anxiety is altogether for my life and usefulness as a Clergyman, and my character as a man.

With great respect,

Very faithfully and truly yours,

GEORGE F. SEYMOUR.

GENERAL THEOLOGICAL SEMINARY,
New York, Oct. 22d, 1874.

This letter was read by the Secretary to the House, but the request *was not granted*.

At the Annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church, held in the City of New York, on Thursday, June 24th, 1875, the following Trustees were present. (See Proceeding, Vol. IV., pp. 715, 716.)

The Rt. Rev. the Bishops of New York, Maine, Long Island, Albany, Massachusetts, and New Jersey.

The Rev. Drs. T. Edson, E. M. P. Wells, N. Hoppin, A. Burgess, P. Williams, J. L. Clark, D. H. Short, F. J. Hawley, W. G. Spencer, E. N. Mead, J. H. Price, W. E. Eigenbrodt, I. H. Tuttle, Alfred B. Beach, T. A. Eaton, C. R. Duffie, R. S. Howland, M. Dix, F. Ogilby, T. M.

Peters, G. H. Houghton, S. Hollingsworth, C. E. Swope, J. B. Gibson, S. H. Weston, G. F. Seymour, S. Buel, A. Oliver, W. H. Moore, D. V. M. Johnson, T. S. Drowne, S. Cox, J. A. Paddock, N. H. Schenck, J. H. Hopkins, F. Harison, W. T. Gibson, W. Ayrault, J. A. Williams, A. Stubbs, R. M. Abercrombie, W. G. Farrington, E. B. Boggs, E. Y. Buchanan, H. Stanley, J. S. B. Hodges, S. C. Thrall, J. De Koven, and F. W. Boyd.

The Rev. Messrs. S. Upjohn, F. W. Smith, R. H. Paine, R. Whittingham, L. French, W. A. Johnson, S. Clark, C. Clapp, W. W. Olssen, Randall C. Hall, E. D. Cooper, W. A. Snively, G. W. Smith, E. M. Pecke, F. M. Cookson, J. Cary, R. Weeks, R. N. Merritt, J. H. Smith, S. W. Sayres, S. Parker, E. K. Smith, N. Pettit, A. U. Stanley, H. S. Bishop, A. B. Baker, T. G. Littell, Richard C. Hall, W. F. Brand, A. J. Rich, M.D., J. Chipchase, E. G. Weed, and J. H. Knowles.

Messrs. T. H. Canfield, Dr. G. C. Shattuck, C. Curtiss, E. Butler, H. Drisler, S. P. Nash, A. B. McDonald, J. Buckley, W. A. Davies, C. Livingston, John A. Dix, T. W. Ogden, W. C. Gilman, H. E. Pierrepont, J. A. King, O. Meads, J. C. Harison, J. Forsyth, G. C. McWhorter, H. V. Bostwick, J. C. Garthwaite, G. C. Hance, W. B. Mott, H. Burgwin, L. B. Otis, and W. F. Whitehouse.

Of these Trustees 93 voted in the election of permanent Dean, and of the 93 votes thus cast, 77 were given for the Rev. Dr. Seymour, and 16 for various candidates as follows: the Rev. Dr. Eigenbrodt, 6; Rev. Dr. Alfred B. Beach, 4; Rev. Dr. E. A. Hoffman, 3; Rev. Dr. Henry A. Coit, 1; Rev. Dr. A. Burgess, 1; Blank 1.

EXPLANATORY NOTE.

I have been informed that the Bishop of Western New York intended to continue the correspondence which he began in the *Churchman* of September 4th, 1875. I have delayed, in consequence, the issuing of the present publication, in order that I might include his forthcoming letter or letters, with such remarks as I might deem it necessary to make in reply. As much more than a month, however, has now elapsed, and the Bishop has not again renewed his assault, I submit that I have good reason to assume that the correspondence is closed.

I think there are very few who will not agree with me that, newspapers are, as a rule, a very unsatisfactory channel through which to argue a question involving personal issues; and when, as in the present instance, the parties concerned are a Bishop and a Presbyterian in the Church of God, let the merits of the case be what they may, the discussion is prejudicial to the best interests of religion, and devolves a very grave responsibility upon him who provokes and compels it.

A Bishop is in a peculiarly favorable position for bringing any one whom he may believe to be delinquent to trial, and I am providentially in a situation where it would be pre-eminently easy for any Bishop to institute proceedings against me.

I have only to say that, if the Bishop of Western New York, or any other Bishop, or any one else, should deem it necessary or advisable to pursue this course, I should heartily welcome such an investigation, and would afford every facility in my power for making it thorough and exhaustive; and moreover, I can well understand that a Presenter, under such circumstances, might act from a high sense of duty, and without any personal animosity, and hence I could meet him before the tribunal as a friend, who was seeking at the cost of what might be exceedingly painful to himself to benefit the Church, and who would rejoice with me, were I able to make my righteousness, through God's help, as clear as the light, and my just dealing as the noon-day.

GEORGE F. SEYMOUR.

GENERAL THEOLOGICAL SEMINARY,
November 10th, 1875.



STATEMENT

OF THE

REV. SAMUEL R. JOHNSON, D.D.,

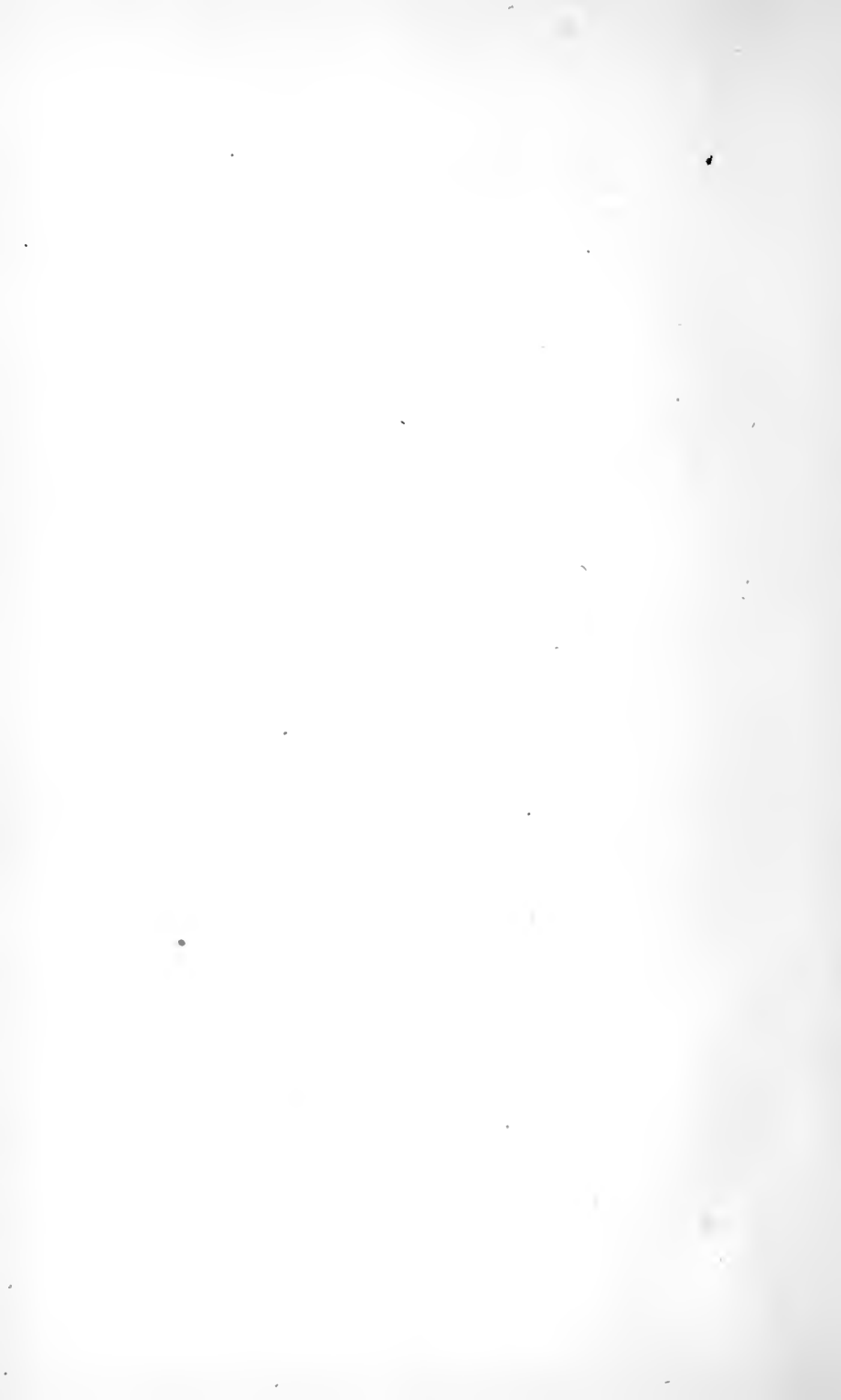
SUBMITTED TO THE COMMISSION OF BISHOPS
DEPUTED BY THE HOUSE OF BISHOPS TO
VISIT THE GENERAL THEOLOGICAL
SEMINARY, JANUARY, 1872.



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1875.



REV. PROF. JOHNSON'S STATEMENT.

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PREFATORY NOTE.

—:0:—

The House of Bishops at the General Convention of 1871 appointed a Commission of their own body to visit the General Theological Seminary in the course of the ensuing winter, and investigate the troubles which had arisen in the Institution during the previous two years, and, if possible, adjust the difficulties.

The Commission consisted of the Rt. Rev. Bishops Atkinson (Chairman), Whitehouse, Lay, Bissell, Morris, Niles, and Pinkney. All the members of this Commission accepted the appointment, and discharged the duty assigned them, except Bishop Morris, whose distant mission field had prior claims upon his time and attention.

The Commission of six Bishops, as above enumerated, representing the House of Bishops, met at the Seminary in New York, January 11th, 1872, and remained in session one week. They brought their labors to a close by a happy adjustment of the differences which had existed. The basis of agreement which the Bishops submitted was understood to be the composition of the late Professor Seabury.

The Dean and all the Professors present signed this paper in the presence of the Bishops and of each other, and the questions which had been in dispute up to that time were amicably arranged—settled, it was supposed, to the mutual satisfaction of both parties. In the recent General Convention, however, these issues were reopened and reviewed by those who opposed the Confirmation of the Bishop-elect of Illinois, as though the House of Bishops through their Commission had not settled them—as though the parties involved had not signed an agreement closing the discussion for ever.

The following statement was prepared by the late Rev. Samuel R. Johnson, D.D., and was by him sent to the Bishops who sat as a Commission for the visitation of the Seminary in January, 1872. The Rev. Dr. Johnson served as a Professor in the Institution for *twenty years*. This document is now published under the stress of recent events, in order that one who knew more of the Seminary, its history, its traditions, its internal life and management, than any other person that could be named, may be heard upon the subject of the troubles which arose under the administration of the late Dean. The Rev. Dr. Samuel R. Johnson "being dead yet speaketh."

STATEMENT
OF THE
REV. SAMUEL R. JOHNSON, D.D.,

SUBMITTED TO THE COMMISSION OF BISHOPS DEPUTED BY THE
HOUSE OF BISHOPS TO VISIT THE GENERAL THEOLOGICAL
SEMINARY, JANUARY, 1872.

*For the Rt. Rev. Visitors of the General Theological Seminary,
appointed by the General Convention of 1871.*

RIGHT REVEREND FATHERS: I understand that a Visitation of the General Theological Seminary is to begin on the 11th January, A.D. 1872, by certain Bishops appointed by the General Convention. As I have been for twenty years Professor in the Institution, and was in Professor duties until July 1st, 1870, and was present on several occasions, and conducted certain religious services which may be subjects of investigation, I hold myself in readiness, in case my presence should be requested or required, to give personal answer to all questions which might be asked of me. But as such investigation did not come on, and I am now far removed from the Seminary, and it is winter time, I have thought that perhaps my written statement might be sufficient without my presence. I first thought of prefixing questions and answering them, but prefer to give a more current statement, and then to refer to certain pages as containing the replies to certain questions which might be asked. If I were asked what first gave occasion for trouble in the Faculty, I would say, I think it came from reversing the temper and habits of those former days of peace, when the several various theological schools of thought were all treated with equal generosity; when each Professor taught what he considered the truth, and there the matter rested—the variations of Professors and students not being made subjects for the action of the Faculty. During all the years of Professor Turner, this difference amongst the Professors was considerable. But he used to say pleasantly, and in his own quaint way, “Gentlemen, we may differ in our views; but I feel myself perfectly independent in my recitation room and when consulted, and I presume you do the same. We have each our own rights here. But I am responsible for mine, and you for yours, gentlemen,—if you do not tread upon my toes, I will

not upon yours." So, though the views of our Professors were more widely apart than ever since his death, yet there was no collision and no contradiction, and real friendliness of intercourse. There seemed more danger of controversy as we listened to the sermons preached in the Seminary Chapel, and did not agree with the preacher. I have seen good Dr. Turner shake his head occasionally while Professor Haight argued, and known him to express his dissent afterwards when Professor Mahan had beautifully interpreted the types of Sampson's history. But subjects were seldom controversial; and the feeling and the criticism were merely private affairs of the individual. The Faculty was not then the body which propounded doctrine or the limitations of doctrine officially, as it has done since the late agitation. (*See Proc. 1870, page 403.*)

I cannot help thinking, that if Professor Seymour might be charged with irregularity in appending to his Professorial Report his own Resolutions, which were otherwise excluded from meeting the eyes of the Trustees, and which he himself did not deem irrelevant, much more might it be said that the Faculty passed beyond the limits of their office and their proper line in publishing to the Trustees and to the Church their own Dogmatic Definition as to the Holy Eucharist. On this sacred mystery we know that there has been all manner of diversity of opinion among our purest and ablest Divines. Men have never been able to agree here. Here the Church of Rome took the highest extreme, and compelled acceptance of its one formula. Its error was greater in the compulsion than in the extreme; and the painful results in history were from the persecutions which ensued, and the violations of the law of freedom. Never will the Church of God have peace, never come to anything like unity, unless they allow liberty upon this sacramental theme. If the Israelites *kept* the Great Passover, it was sufficient. At all events it is the Church itself which propounds doctrines, not the Individual, not the College Faculty. The question how far the liberty of opinion as to what the Church allows concerning the Eucharist, it is not for such to decide. Eminent Judicial authority, as by Sir R. S. Phillimore in the case of Dr. Bennett, decided just the very opposite of the Faculty's third Resolution; and it referred to the large class of eminent Bishops and Divines, in successive line from the early Reformation down, who held and hold the contrary. Sir Robert referred to the very Bishop who "had the penning" of our 28th Article on that very subject of the Lord's Supper, and to his famous letter as using the very phrases which our Faculty Resolution deems unlawful. It is not for the Faculty by a majority vote to tell the Professors and the students what we are entitled to believe. This I know for myself, that if you separate from my consciousness our Lord and Saviour as "personally"

present to my faith, you kill out the very life of *my* religion. It is the Eternal Son of God who is the one only "Person," not to be separated, not to be divided from the nature which He took, no, not for the twinkling of an eye, as ancient Liturgy has it. But the true question here is not as to Doctrine, but Liberty.

Besides, the Professor might point to the Professor's Reports published in the Proceedings of the Trustees, where on pp. 362 and 447, sentiments are expressed bearing upon the very subject which was handled by Dr. Seymour as to a liberal policy in the Seminary discipline, but testifying on the other side to the advantage of the repressive system. If improper in him at length, the same in others in brief. While for nineteen years of my Seminary life there was, as I have said, peace among the Professors, so there was no official difficulty as to the views of *the students*. Students, of course, had their personal troubles occasionally. There were also real quarrels among them on the subject of Church music and plain-song chants. Of course there was every shade of sentiment as to Church views, from the extreme low to the very high. There were often crude statements, imperfect, wrong, confused, ignorant and amusing in all varieties. But the Professors had faith in their own influence and teaching, in the growth of the mind, in the alterative processes of the Seminary's healthful atmosphere. They did not summon the youthful imprudent divine, or the flourishing rhetorician, before the Board, nor report him to his Bishop for castigation. As the rough agate stone is driven through the tall tower, subject to the whirling and the grinding all the way; then is carried back to the top to undergo the same friction, and to come out fairly rounded at the second turn; and yet once more, the third time, passes the same ordeal, and comes out generally a finely formed and handsome agate marble: so by the time the Middle Class was through, we all marked a vast improvement; and by the time the Senior Class had graduated at the third repeat, the ignorances were gone, the roughness had been removed, the notions had been corrected, and we felt happy in presenting the class well balanced, well furnished and promising, prepared for useful work and honorable in the Church of God. I boldly affirm that no one fell into displeasure because he belonged to this or that school of theology; never did a student feel that the cold shoulder was turned to him, or that he was a subject of suspicion on that account. The most extreme low churchman never could mark any difference in affectionate treatment. We worked as strenuously to get a scholarship for the one as for the other; we put out freely our welcoming arms, and afterwards folded in our arms of love each and all. Neglects, short-comings, violations of duty or proper moral or religious behaviour alone subjected a student to discipline.

I know that in other theological institutions it was often reported that the rule was different—that high churchmen, for instance, were suspiciously and unkindly treated. Students left these institutions, and made these complaints when they came in to us. They had been called up, charged with using certain expressions as to baptism, for instance, and asked what they meant by it. We trusted in the three years instruction and influence; and if the student at the end differed from us, we considered that he had a right to his position. As to ordination, that was an after investigation, for which the Episcopate was responsible, with the *Canonical* Examiners and the Standing Committees.

It is not long since in one of our educational societies, the condition of certain theological students elsewhere was painfully exposed. While yet uninformed, they had been obliged to pledge themselves to partizan views. Their reading, their study led them, or kept leading them on, in the opposite direction. They depended upon a society which was exclusive; they felt that they had lost their freedom, that they were working with a collar; that almost all other students of divinity in the Church were bound by no other restriction, than the Church itself imposed—free to decide within the lines of the lowest low, or the highest high, or the intermediate anywhere. But *they* could not, unless they parted with their only means of support, which in the other churchly institutions would have been secure to them.

I remember a deeply interesting interview I had with the late lamented Bishop Burgess. He had nephews to place in a Theological Seminary. He visited two institutions which accorded most nearly with his own personal conclusions. But he found them exceedingly partizan and narrow, only the one side was presented. Variant views were treated harshly. Suspicions and prejudices surrounded those who held them. They were educated for a party. There was no free, manly exercise of enquiry or debate allowed. “But I came over,” said he, “to your General Seminary, and I found it just the reverse. The low were treated as affectionately as the high; you worked as much for the student of one type as of another. Books belonging to either side were freely circulated and read. I went into your reading room, and I found the *Church Journal* and the *Protestant Churchman*, with other papers, side by side. I hope my young friends will come out Evangelical Churchmen; but I want them to understand themselves, and to be clear and free for just and manly decision.”

On this happy principle the Seminary had been conducted. And it is by far the safest way to secure the average result. Under the kindly influences of the Seminary extremes abated. By Graduation time there were few decided ultraists at either end. And the

student's life was happy, and the Professors were at peace. The classes of Theological Schools may be called, the low, the moderate, the high, the broad, the Catholic. With regard to the last, I heard our venerable Professor Seabury say, that when he led off so openly in behalf of young Arthur Carey, who stood just where Drs. Pusey, Liddon, and Bishop Hamilton and the men of the advanced school were and are, "it was a mistake to conclude him as agreeing in his special views. It was," said he, "simply the question of liberty, and I maintained his right, with his ideas, to be a candidate for orders, and to be ordained a minister."

Our present reverend Dean in his Inaugural laid down the same generous propositions. Now since these later days, while all other views have been indulgently allowed, the last or advanced class has been treated just as I stated students had been treated in some other Theological Seminaries. Their ideas were pronounced unlawful, not allowed by the Church, as if they had no right to such position—in fact as if they ought not to be ordained. Wishes were expressed on the floor of the Trustees and elsewhere, that they would hurry over to Rome, where they belonged. Denying all allegiance to the Bishop of Rome; maintaining that the bread and wine were elements remaining; unwilling to embrace specific statements of Roman Councils on subjects where the one Catholic Church had left the questions open; longing for what they considered the perfection of a national Church, of course not infallible and always open to improvement; claiming to be tried by the famous pronouncement of Bishop Ken, which our own Bishop Coxe so boldly and eloquently lately urged before a great Religious Association of the Continent; they yet felt themselves ungenerously crowded out of their liberty, of possession in the large comprehensive Catholic Church of their inheritance and their national stock. I suppose some might question this. But I state here, as I stated to the Dean in person, that no one else, however otherwise extreme, was questioned or made to feel uncomfortable; no other was treated suspiciously; no other opinion was presented for censure but theirs; no other persons were obstructed practically as to ordination but they; no others but they were interfered with. Strong words were used that all this must be put a stop to, that the thing must be put down—even reported that it must be stamped out. Young men who were looking to the Seminary, and hearing this, preferred not to enter under such circumstances. We had hoped that one of the special advantages of elevating to the sole Deanship a reverend brother who had learned all the nicest difficulties and intricacies which beset the Roman question, would be lovingly to guide, and skilfully to protect any student who might be thought to be in some danger of extremes. But he seemed afraid of such, rather

than glad to care for them. When a person whose eyes had been opened to renounce Rome presented himself, he gave him no encouragement. It had been the habitual use of the Seminary, if a person towards the close of the Seminary year, meaning to apply for the Middle Class on the next October, wished the privilege of attending the Junior Class recitations, so as to prepare himself better under Seminary guidance, to grant the request. Such privilege had been just conceded to several in the Seminary. But in Mr. ——'s* case the opposite course was taken. He was a passed candidate for orders. He was the son of an English clergyman. His examination, literary, before Dr. Ogilby and myself was far better than the average. But he had when very young, when away from the sanctions of his missionary home in India, fallen into Roman society and influence; and, like many others, betrayed himself into joining the Roman Church. Much doubting, never cordial or content in his new decision, he was led by a minister of the advanced school to reconsider the subject. The very strong opposition to the supremacy of the Pope, and to the infallibility of the Church of Rome, which that school makes, and which they study with special care and sturdily press up, soon told upon the young man. He would have been safer under the roof of the Seminary, and under the tender protection and guidance of the Dean. No umbrage would have been given as, by the refusal, evidently was to the Bishop of New York, who had sent him to us. The young man was introduced by the Dean to Dr. Seabury, as one who had left Rome to go no further away than the advanced church which he attended. His request was not granted. Not only was the application refused, but new rules were adopted which prevented the application of persons desiring this preparatory privilege. The Rev. Dr. Van Kleeck brought his son, who had been a student of law but had decided to study Divinity in the Seminary, to apply for the privilege in the same way. The new rule excluded him. Under the old practice both would have been allowed, and to both would the advantage of a better culture have been secured. The young man who had renounced Romanism had to study privately under many disadvantages. The Bishop of New York did not encourage him to enter the unwelcoming institution. I do not know enough of him to pronounce concerning his later preparation, but the Rt. Rev. the Bishop of Nassau ordained him, and employs him as his Deacon. Now on all these cases, when they came up, Dr. Seymour and myself harmonized. We stood on the old seminary ground, and considered the new position and the manner and treatment consequent,

* He afterwards served with credit as a Presbyter in the Diocese of Florida; and is now a missionary in India in the employ of the S. P. G.

an initiation of a new, narrow and unwise policy. I say *we*, for I had the valued privilege of speech in the Faculty, though I had not the right of vote.

The next chief cause of troubles was the strong feeling of the Professors in personal opposition to Professor Seymour, which led them, so to speak, to corner him and not allow his position to be defined. The majority were steadily against him, he could find no courtesy extended to second any motion he might make. No liberty was allowed him to present his view upon the minutes. We had formerly sat at Faculty meetings as a company of four friends, and what either wished was naturally allowed. But now the four were stiffened into a formal legal body, and the Professor of Law appealed to Parliamentary and General Convention laws of order, and with consent enforced them. Dr. Seymour always speaks with intensity, and fearlessly expresses his ideas even when not expecting the support of the majority. Perhaps they took offence at the quality—perhaps at the manner. But his admirers love him for his truthfulness, and rejoice in his outspoken candor. Just as I honor my old classmate, the Rev. William Shelton, D.D., for his grand hearty pronouncement, so I who love and honor both, rejoice in the reality and freshness and vigor of each. I said to my friend of long, long years, who educated me in theological thought more than any other man, whose name I commended from the pulpit to my congregation of St. John's Church, Brooklyn, as the candidate for the Episcopate of New York, and when the election was evidently to be decided in favor of Bishop Wainwright, gave my closing vote for him, exclaiming that I would go down with his name nailed to my mast—I mean the Rev. Samuel Seabury, by whose ancient teaching I abide—I said to him, "Doctor, Seymour resembles Bishop Hobart more than any clergyman I ever met with; now could you ever imagine that Bishop Hobart would have submitted to such cornering? You know it would have been impossible. He would leap over the wall." It was thus that Dr. Seymour made his case known to the Trustees by appending his own neglected resolutions to his Professor Report, and afterwards penned and had printed all his history of various transactions, and his general and particular views. Just so Bishop Hobart published appeal after appeal in large pamphlets, in individual controversies, and on theological and ecclesiastical questions. I might have added how impossible it had been of old to bind the strong arms of *The Churchman* in any such manner. The Editor was not only the champion of the advance movement of old, but he was just as able and just as resolute to be the champion of himself. The case I am about to refer to had its parallels with Dr. Seymour's.

When Dr. Seabury was a teacher in the General Theological Seminary, in charge of *The Evidences*, he was also the Editor. Writing some elaborate views about the Generality of the Redemption, the universal gift of the Holy Spirit sufficiently to become a basis for probation, and the consequent salvability of the heathen—views certainly in accordance with our most approved Divines, both our own Bishops White and Hobart, as well as great theologians of England's Church—he found himself unexpectedly assailed (and perhaps in some side statements he may have been vulnerable) by one of the regular Professors of the Seminary; I rather think he was the Dean at the time, certainly a very leading and influential Professor. It seemed too that the Faculty rather stood on the part of the powerful assailant. He was charged with Heresy. And the voice of condemnation seemed the voice of the majestic Seminary itself, although certain ones regretted the attack had been made. Did he allow himself to be enclosed with the net, or quietly to surrender? Not for a moment. Witness the page of the old *Churchman* at its next issue, where he pronounces that he has the truth on his side, that "*The General Theological Seminary is in Heresy!!*" all spread out in large staring letters on the open page.

If any question arises as to Dr. Seymour's pamphlet or Dr. Seabury's pronouncement, am I to blame if I stood with Seabury then as I do with Seymour now? I look upon the pronouncement and the pamphlet as almost inevitable products of the strength and fearlessness of the assailed, and the induced circumstances which surrounded them.

Some criticism has been passed upon *the accuracy* of the statements made in certain instances by Dr. Seymour in his printed pamphlet, to a portion of which I had given in my name as witness. It is seldom in a long history that some person may not make an opportunity to raise exceptions. The writer himself is abundantly able to give explanations or to prove his assertion when needed, as he did so emphatically in the fly leaf which he added to his pamphlet, on a statement of his which was denied. In the portion attested by myself, I have only this to say, it was drawn up by Dr. Seymour within a very few days of the transactions, while the whole was fresh to my memory, and I deemed it to tally with all that had occurred. In the instance excepted, Dr. Seymour had opposed a certain phrase in a resolution, and argued at length against it. In the turn of the discussion he consented to the necessity of the adoption, as it left the resolution more in his hands and under his shaping. He *allowed* a defeat in the left wing to save the centre and the right. Thus he did not state in his pamphlet the literal fact that the objectionable word was adopted by all. I who knew how he had opposed and

argued was impressed by the substantial reality more than the mere formal expression. Technically correct, unanimity was substantially absent nevertheless. It is a case where an acute pleader might put in an exception, but where judicial experience would waive it.

If the question is put whether the Seminary was better off under the old arrangement, where a resident Professor was Dean, my opinion is decidedly in favor of the old. True, the duty of the year was much more oppressive to the Professor Dean, and the office was attended with indirect expenses not inconsiderable. A thousand dollars should have been added to the annual income of the Professor who held it. But this Professor was one who met the classes daily, who listened to the recitations of the individual students, who solved their questions, directed their researches, visited them in their rooms, met them in the library, talked with them about books, occasionally attended their debates, learned from themselves and chiefly from others their history, their circumstances, their occasional necessities. Familiarity thus insensibly grew up—not such as breeds contempt, but such as created mutual sympathy and respect. The Dean being then a resident, of course took his regular turn in all devotional services and discourses, such as religiously win and favorably affect the student mind. But besides his turn in order, he felt inclined to be present on such occasions *habitually*. If a student were delinquent in attendance it was named to the Dean at the meeting of the Faculty, or if he failed in just mastery of his studies. A mere occasional absence or failure was not deemed worthy of discipline; for much should justly be left to the judgment and conscience of religious young men, approved as candidates for Holy Orders, soon to be ministers of the Gospel. They were not collegians to be called before the board, but friends and sons to be counselled, to be directed, to be lovingly appealed to, to be entreated even. I only speak for myself, but I had an unusual share of the Dean's alternate offices, resulting from the sickness or absence of the others. When I had a case of discipline I went as a friend to the student's room, and tried to weave in at some fortunate turn of the conversation the disagreeable subject. Seldom did I find an impracticable case, or leave myself or the student in an offensive attitude. I remember but one instance where I lost a worthy student's love, and that was not a case of discipline, but a private difference and individual irritability of my own where I deemed the Seminary injured.

Now I ask not who is or shall be the Dean, under existing circumstances it must come to the same thing; never meeting the students in any of those exercises which reveal the temper and the faculty of the man; seldom appearing before them in any of those positions

which interest and win the mind; present as a visitor to his Dean's room five mornings of the week, and that mainly at hours when the Recitations are going on, or the hour or two before when the study in preparation has to be most exacting—it is, I say, impossible that the Dean of the new arrangement can be equal to the Dean of the olden time. He does not, he cannot, come in contact with the lines of real effectual influence and government. Even if by an aptitude for commanding he may reprove and direct firmly, he cannot be the father in the family of sons. The powerful element of love is too largely absent. There is only the officer, warning, examining, punishing—dignified in attitude, severe. I did not think the result fortunate the year I was in the Seminary, as now arranged. Since then I have been but an occasional visitor, and only at evening prayer. The attendance was less than of old. The preaching services are less. The Holy Communions are less. I was not struck with any superiority in the public examinations which indicated that the students had been more interested in pursuing their studies. In one thing, however, a decided and evident improvement was made, viz., in attendance upon *Recitations*. The Professors were required to give to the Dean monthly reports of attendance, and those who were reported as absent on any given day or hour were summoned by the Dean from the class room by a list of the names to be called out by the Professor. I could not help but feel deeply for the presiding officer, whose almost sole business in the Seminary was discipline. I said to myself, who of us could stand so painful a test, or be comfortable to others or himself? But students, knowing they were held responsible for attendance each separate hour, did attend more faithfully. They preferred to bear their private exactions and put up with personal inconveniences and attend, rather than meet the Dean in his room as accused or offenders.

When the Dean first met the Faculty, he made some admirable and feeling remarks upon the chief duty which he felt belonged to his more special care. “He had nothing to do in the Recitations, and he hoped to bestow his chief care upon individual students, to have them unbosom themselves to him with the most entire confidence, to be directed in the way of sanctity and a higher life.” The students had by their own request, unanimous almost, asked the Faculty over two years before for the privilege of a weekly Communion on the Sunday. As many had to attend the superintendence of Sunday schools at a distance at 9 o'clock, the hour of the holy service had to be an early one. Later hours were tried and failed, and it settled habitually at 6 or half-past 6, I forget which. The Faculty did not act upon the request, for one was sick and another engaged, and so they said if any one chose to attend to it the way

was open. Dr. Seymour and myself attended for a time, and then the early service at the House of Mercy where he was Chaplain interfered, and the welcome privilege fell on me, I being free from other Sunday exactions except on a few occasions. When the subject was introduced in the Faculty, the Dean was unfriendly to it, and urged its abandonment, arguing that in the Roman Church they did not have frequent Communion, though they had mass very frequently indeed with their idea of sacrifice. Even their devotees did not receive more than once a month or so. Dr. Seabury said he was in favor of frequent Communion, but not where it was evidently impracticable, as it would be when my retirement, which we then thought immediately impending, should take place. Dr. Seymour said he would take the responsibility of the duty, but could not officiate himself. But the Dean thought it unadvisable to introduce clergymen from without, some imprudences having already excited remark, resulting from occasional supplies. Here I could not but lament in my own mind that the non-residence of the Dean compelled the disuse of this weekly celebration, even in a religious house, not of laymen but of candidates for the ministry—a sacred home where the level of religious privilege and devotion ought to be far higher than in a common mixed congregation. I lamented that the Dean would find that he could not succeed in carrying out his devout intentions while the Holy Eucharist was seldom celebrated—while it was thus even interrupted and discontinued. But it was hard to say how it could be otherwise. The Dean in the Seminary *resident* could have met the case at once, and his superintendence could have protected from all practices he deemed questionable.

As this early celebration has been made the subject of much remark—as some students who never or seldom attended it made charges of extreme Ritual, without just knowledge, rather as a demonstration against Ritualism than with a more particular aim, and as I was the one who regularly celebrated—I will take this opportunity to say that the service was of the simplest kind. I wore my plain black citizen's dress; I had neither cassock nor clerical coat; I used the surplices of the Seminary with the plain black stole; to meet a scruple of the Professor of Pastoral Theology, I used to give a very short sermon which I called a sermonette. I did nothing which any could question, except that I considered the frontage of the altar the important part at which the officiating priest should stand, and that to move around to the ends was not in itself so proper, though custom makes it sufficiently excusable, so resolved by high judicial statement and by the ordinary arguments used to sustain it. I read the Ante-Communion at the right side of the frontage. My face was towards the people in the Commandments, Gospel and

Epistle, Exhortations and the like; towards the Holy Table in the Prayers. I observed lately that Professor Francis Vinton, whose department is *the Church's law*, did exactly as I did. The students did not rise at presenting the Offertory till the last year. After the Pan Anglican Council I gave up the opinion that the Sermon might be maintained as necessary, and then seldom if ever wrote my sermonette. For as one who had attended the Council was relating all the circumstances there, the question was publicly asked, and in reference to the very doubt before noted, "On their regular daily early Communion, held during the Council, did they use the Morning Prayer before it?" The answer was "No." "Did they have a Sermon?" The answer again was "No." So I deemed the Council use a sufficient authority to give me freedom of choice. And even the last Seminary Professor had interpreted the Rubric that this was simply the place where a Sermon should come in if there was one. So I presume no fault could be found with the Seminary practice here. Though interpreters might differ, the question was an open one. But sometimes Professor Seymour officiated, and his method was like mine, except that as in Morning Prayer for all "distressed in mind, body or estate," he made a brief pause as if recalling some individuals in whose sorrows he sympathised, so after some such sentence he did the same. It was hardly noticeable, but brought home to our feelings a touch of sympathy. Three times three young Presbyters took my place when absent; one resided at the time in my house, the other two in the city. I knew nothing of any peculiarities used by them. But a new occasion arose when I acted simply according to my best judgment. The Rev. Son of our late presiding Bishop wished to present to the Seminary for use two costly memorial metallic candlesticks, to his venerable father's honor, and first to give them as an offering at the altar. He was to present them by his own hand, and lighted as more significant. Mistaking the hour he came too late. I received the candlesticks with lighted candles in them, and placed them upon the Holy Table as I did the alms. The next Sunday I was absent, and one of the young students, seeing the candlesticks on the Faculty room table, where they were placed for a while that friends might see them, made a mistake and brought them in again. But after the service was concluded on the first morning, I had taken the special pains to inform the students at the desk publicly that these were presented as any other offering, and not as the introduction of them for use in the Sanctuary. During the last year the students present adopted the usage of rising as the alms and oblations were presented. This the Dean shortly after his entrance upon his duties reproved and forbad. Some continuing to rise upon an occasion of Communion in the Chapel, the reproof of

the Dean was again repeated, and with uncommon severity. The subject was discussed in a very friendly way in the Dean's room one day when I was present, with the Scottish Liturgy and the opinion of the House of Bishops as to proper postures. Sentiments varied. *I* thought our Bishops had recommended kneeling by the expression that when no other posture was ordered kneeling was understood to be the posture. The Dean courteously allowed my kneeling; but he thought the rising at that point of time was an interruption to peaceful devotion, and that it was a novelty in our practice, and that the movement of the presenting was in the prayer for Christ's Church Militant.

One of the Trustees addressed me not very long ago to this effect, that the Dean had found things very extreme in our Seminary communion, and that they had even introduced the wafer bread of Rome. For over two years while still at housekeeping in the Seminary, I had the elements prepared in my own family, and the bread was prepared in the usual way. It continued so afterwards, till certain of the young men undertook the care of the elements. Then at last, for about a month the bread was compressed so as to prevent its crumbling, I made some remark about it, but took no order, as our new Pastoral head was so soon to be upon the ground, and the compression was not severe. Here I must be pardoned for explaining certain impressions existing in the Seminary at this time as bearing on this point. Our Dean came in regarded by others in various lights. Some thought, that under his special experience he was the safe guide to protect the young men against dangers from Rome. Some went still further, and reported him as so disgusted with Rome, that he would lead in the opposite extreme; while others, of the advanced school, or with tendencies that way, claimed him as thoroughly their own; that he favored the confessional, that those clergy who desired to confess sought him out, that when father Prescott left for Europe he received from him absolution and went from him with his benediction. Of the Trustées, the high and low, both of Bishops, presbyters, and laymen, united on him each with differing persuasion. Dr. Seabury himself told me that he had no idea which course he would decide to take. The young men with whom he afterwards had difficulties, imagined that he would be pleased with their every demonstration, and with every view which they were accustomed to favor. He had renounced Papal authority they said, but he preserved the ideas which were catholic; at the communion which he soon celebrated, under these feelings doubtless, they treated him to their best.

But it is not just to think, that either Dr. Seymour or myself were committed with them, or that we had a service which was at all ex-

treme. We were not low, of course, or radical, *but we were moderate and undemonstrative*. We did not have the elements placed on the holy table but on the prothesis. We did not set the paten with the consecrated bread upon the floor as occasion chanced. We did not leave the elements unconsumed, but reverently partook of them. But our custom was such as generally prevailed in our New York established congregations known as churchly and conservative.

Thus perhaps the Dean received impressions which were not justified by our past general practices. Indeed we had gone so far as to direct two or three who received otherwise to receive the cup "into their hands," although the touch by the lips was and is quite extensively the case in many churches near us; and though ritualists of reputation interpret that direction as applying only to the bread. We wished not to commit the Seminary to a questionable practice.

Having thus endeavored to clear this three years' service of early communion from popular mistakes, I will add that the young men of the advanced school soon found out their mistake. The Dean has been consistent throughout. He declined to receive their confessions unless there might be some special grief. He let the weekly communion be given up. He discouraged early communions as interfering with the noon communions on the first Sunday of the month. He thoroughly opposed the idea of communicating fasting. Especially was he zealous against every doctrinal statement which he considered unprotestant. If any person retains a prejudice against him, as inclining to Roman ways, it is entirely unfounded. I would rather imagine the tendency to be, from the very nature of a great reaction, towards the opposite extreme. He has perfect liberty in that direction, nor has any one a right to watch, or suspect, question or censure. Only the liberty which the Church allows we claim for others as well as ourselves; and for candidates in their studies and inquiries, as well as for clergymen. If Bishop Ken's pronouncement be approved, we have a right to see where it will lead us. For myself I have never presumed to go so far. But if the eloquent prelate who asserted it should, I would not dare to say to him "nay;" or to suspect *him* of Romanizing. I have *that* firm faith in him. And he would have a right to his position.

One other difficulty occurred in the Seminary in which we were all interested, but in which Dr. Seymour and myself differed from the Dean and the Professors. Of all occasions in life the Ordination of the candidate for Holy Orders is the most solemn: he is to assume a responsibility for himself, and a great spiritual trust for others. The Seminary neither of old nor now has properly provided for the time. The fearful charges of Bishop Wilberforce used as a text book in the course, overwhelm the soul with dread. But Ember

days, and ordinations pass unnoticed and unimproved by any special retirement, confidential council or unbosoming or other than the common devotion.

I take my share of blame for the neglect, and am ashamed as I look back upon the past, that no attempt was made at improvement here.

A short time before the proposed ordination, two presbyters, recognized to be of the advanced or Catholic school, invited several of the Seniors and as many as would come to a three days' meeting for prayer and holy communion, in special reference to their spiritual preparation for ordination. At the time, the Seniors were relieved from recitations and their predecessors had been accustomed under such authoritative exemption to consider themselves free in the use of their hours. I have known them to retire without reproof to the New Jersey or Long Island shores, and shut themselves up to prepare for their approaching Seminary and Canonical Examinations. This Devotional Recess was popularly called a Retreat. Most of those who went had consulted their Bishop or their Pastor. But they did not consult Dean or Professors. When this was discovered, by the letter of a Presbyter in the vicinity, the Faculty were suddenly summoned, the action was considered very offensive, and severe resolutions of censure were passed; and without any information of the nature of the offence, their Bishops were instructed by the letter of the Dean that by a unanimous vote these their candidates had incurred the censure of the Faculty, leaving them under unhappy suspicions of immorality or crime. I was in the midst of the scene at home, and it was perfectly evident, that the displeasure of the Dean and Professors was not on account of absence from meals, or from the morning and evening prayer, for they themselves were absent too; but because they considered the two Presbyters who had invited them to be dangerous men, and disloyal to Protestantism.

Now had they met this point fairly and squarely, it would I think have been the true course. But here difficulties met them. The Presbyters were in good Canonical standing. There was no law forbidding a special devotion, nay *that* seemed almost a duty, certainly a spiritual propriety before ordination. They could not interfere with the students for placing themselves under other ministers of the Church, for the Seminary had no provision whatever for the Lord's day, and so the students were universally understood to be subject to their rectors and regular pastors whose ministry they attended. They knew that had they attended a series of devotions under the Rev. Dr. Muhlenberg, they would never have been censured. Then another issue was made. Whatever old usages might plead, or the student's own impression might excuse, it was seen

that by the customary wording of the resolution, the Senior Class was excused from *Recitations*, so they were brought forward under the charge of absence from Morning and Evening Prayer without leave. Technically by statute they were found guilty on this point. They were not tried, nor questioned, that their course might be understood or excused, or be capable of harmless construction. The censure passed. Their Bishops were immediately notified. Till the explanation could reach them, their pastor and friends and even a Bishop suffered under cruel misconstructions, which two lines of kind and generous statement would have relieved. To add to the unreality of the charge, there were others who had absented themselves for a longer time without leave, who had gone for mere refreshment or social intercourse, and these were excused immediately, while the others were held under the censure. I may be dull in clear, moral and spiritual perception; but I think that a few years hence, the memory of this transaction will to some seem to partake of the amusing, to others of shame, and to all of surprise.

There was another case of discipline, which I know would have been more tenderly and indulgently managed under the former days. A young candidate of New Jersey had been a teacher in De Veaux College, Western New York, and had gained there a healthful influence among the pupils. A disturbed condition of the pupils had arisen, the assistant teachers had left, the Rev. Principal at the head of the Institution was alone. The case required delicate management and an experienced hand. In his distress the Principal telegraphed his old assistant, our student. It was our Recess, Christmas, I think. The student entreated to come to the rescue went on immediately. He was so necessary just for a short while, that he was prevailed upon to stay after his recess had ended, and to write to the Seminary requesting leave of absence for a brief stated time. The reply, justly enough, refused the request. Then the Principal wrote urging it anew. The Faculty meanwhile met, and after the Dean's statement, requested the Dean to inform the pupil's Bishop of the absence which had been only, however, for a few days. The letter was sent to the Bishop barely stating the disobedience, as absence without leave, and the non-compliance with the order to return. No word explaining the history was given, no possible construction was intimated qualifying the guilt. It was only holding up a criminal to a Judge. Down came instant the Bishop's strong arm upon the offender. Then followed letter upon letter to the Bishop from the venerable Dr. Wm. Shelton, from the presiding head of the Institution, from Presbyters who knew the history, and the worthiness of the man, deprecating punishment, and affectionately interceding. The student retired from the General Seminary, and when he re-

sumed his theological course, he entered a Diocesan Theological Seminary of reputation not far away. I understand that he is a young man of more than ordinary promise. What I would observe is, that under the old arrangements, the treatment would have been more paternal. When we consider that a Bishop has the power to erase the name of a candidate from his list, and it cannot be legally restored without going through the formal renewal of the canonical testimonials and application, and *that* application subject to the doubt and disparagement resulting from the former erasing, we can easily understand that the interests of the candidate ought to be very considerably handled; and that even if we know that the letter of a statute has been violated, there are principles of justice and kindness which underlie statute itself, and give its main dignity and obligation. The Lawgiver is greater than His law. I mention this case to show there may be more discipline and yet nothing gained by it. In matters of minor regulation there must, of course, be many things liable to be omitted or mistaken when a new person unaccustomed to the life of the Seminary comes in to take charge—things which a resident in the Seminary would have known almost unconsciously—matters of detail which can be learned by a new incumbent only by literal enquiry made and information given. Such is the knowledge about the Scholarships of the Seminary, and the appropriations made by the New York Society for Promoting Religion and Learning, and the Society for the Increase of the Ministry, and Diocesan Arrangements and Assistances. This knowledge and the practical aid of the students is apt to run into certain channels, and to fall into certain hands. But all the necessary information can be easily gathered up. The preparation and distribution of the Seminary catalogues is a matter involving many troublesome items, which call for exact accuracy. The Dean and a student from each class attend to the particulars, the former directing, investigating, and carefully reading the latest proof-sheets. Sometimes an evident erratum creeps in, which requires closest study of the former lists and of the matriculation book. I remember cases where the tax on time was severe, involving very late work, far beyond midnight, with an expert student to help, so as to be ready to give the pages truly correct to the printer's boy early the next morning. Then came the distribution according to traditional usage. So many copies to each Professor, so many to each student, so many to the pay subscribers for extra copies, a copy to leading Church papers and Church institutions, a copy to each Theological Seminary, including the Princeton and Union, with request to exchange, a copy to leading Universities and Colleges. Especially a copy was sent to each of our Bishops, to each member of the Seminary's Standing Committee, to each of the Com-

mittee on Examinations, and to certain eminent friends. It was charged of old, out of special respect to the Bishop, that his copies should be delivered to him in person, and not sent by mail, so also all the notifications of the Matriculation and Commencement. And a particular injunction was given to lay aside in the Trustee Document room some 30 copies, to be ready for use to be put into the hands of examiners and distinguished visitors at the time of the public examination. These traditional instructions are the outgrowth of the necessities and proprieties of the Seminary life and its occasions. One living in the scene learns them. He masters them by enquiry at once, or gathers them by degrees. A distinguished divine introduced lately, and not breathing the institutional atmosphere effectually, nor in the way of the information, can hardly manage such details successfully. At the last examination, after Morning Prayer was ended, the visitors and Examining Committee called for catalogues. None could be found. They applied to me. I answered, send for the Janitor, who regularly used to bring the supply to the room where the Examining Committee distributed their work. He replied that none had been stored up as usual in the Document Room, which was always within his reach and of which he held the keys, but that they must be in the Dean's room and under his keeping. Then call on the Dean, for we must have them; we can't get along without them. But the Dean has not yet appeared. He does not reside in the Seminary, you know! The hour to meet the classes and begin the examinations was pressing, and they had to go, depending upon blank paper and their private note of the names. There was some little difficulty about paper, but that was soon met. But the exact name of the student, his diocese and his college, all points of interest, were not in possession. Under the former arrangement this could scarcely happen.

I have thus endeavored to touch upon all the themes which might bear upon the subjects of enquiry. I have meant to produce the impression that before the present arrangement of the Seminary it was in fair healthful average condition; and that I do not accept some popular statements that evils were more rife, more carelessly allowed, or less effectually reached than now. In some matters of dignified demonstration, the new is rather more imposing, while the old was more familiar and effective. In the case of attendance on Recitations, as I have stated, the improvement is considerable. In the discouragement of a more clerical or academic dress, and the general habit of all citizen varieties of fashion, one who has read of the English universities, or has visited Annandale, with its chaste and churchly usages, might feel a doubt perchance. I have endeavored to resolve the present exceptions which I have made not

into the *personal* element, but into the operation of a new principle adopted, and a new, harder, ironcast system insinuating itself, and a substitution for a resident and familiar friend of a dignified, stately, and almost of necessity, unrecognizing visitor.

As to my personal intercourse, the Professors have been for many years my oldest and best friends. My intercourse with the Dean has been agreeable and courteous, and his civilities have been marked and gratefully received. At this very Matriculation day just passed, he invited me to deliver the Matriculation discourse. Even when the Faculty decided my right to a seat, but not to a vote, the Dean though not called upon to do either, both argued that he thought the probabilities in my favor, and voted so accordingly; nor did I take the voters in the negative, my ancient fast friends, as personally aggressive to me, for I rather thought myself, that they had the right in the question; and I saw clearly enough that they were not aiming at me, but at another, with whose judgment I accorded, and whose motions I was prepared to second. If I have sometimes referred to the personal history, I have meant to give no offence; but to illustrate the sentiment by the real actual transaction, the system or condition, the policy or government, necessarily producing such results under any ordinary state of incumbency. If I think the troubles of the last two or three years have been far greater than of all my long years in the Seminary beside, I would far rather take a philosophical view of the position than a personal one.

I now bring my long document to an end, with the hope and the prayer, that the Rt. Rev., the Visitors, may be so graciously guided as to protect our beloved Seminary; to secure and extend its benefits on the most liberal scale for comfort of Professors, and the happiness and best culture of students; and that the result of all the event may be, that of its able, learned, workful, sympathizing, influential friends, as we cannot spare one, so we may lose none.

Most respectfully submitted,

[Signed,]

SAMUEL ROOSEVELT JOHNSON,

Emeritus Professor.

BAINBRIDGE, Chenango Co., N. Y.

The Feast of the Epiphany, A. D. 1872.

The day of my Ordination, 48 years ago.



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THE ISSUE OF FACT
BETWEEN
BISHOP COXE AND PROFESSOR SEYMOUR.

EVIDENCE UNDER OATH.

One of the most painful and distressing results of the long secret session of the General Convention, is the forcing upon me a direct issue of veracity with the Bishop of Western New York. In regard to this, I would cheerfully keep silence and bear the injustice, did it concern only the question of the Bishopric of Illinois, which I never sought or desired : but since it bears wholly upon the discharge of my present duties as acting Dean of the Seminary, it is unhappily my duty, so long as I remain in this position, to defend myself from any charges which would weaken the confidence of the Church in the Institution.

On the seventh day of the secret session and only about two hours before the time first fixed for the decisive vote, Judge Sheffey of Virginia read the first of the following letters. He had it in his possession, I have been told, four days before it was read ; and I am informed that when asked by one of my friends for a copy of it in advance, he refused, on the ground that he was specially charged only to read it to the House, and to show it to none but to certain members. After it was read, a copy was again refused, on the ground that it was "in the possession of the House," and that the proceedings were "secret." When the obligation of secrecy was removed, a copy was unattainable, because the documents were "in the hands of the printer." The first sight of them was gained only on the Friday evening after the question was decided, when I received proof-sheets containing the letters. And since then Mr. William Welsh of Pennsylvania, through whom the second and third letters of Bishop Coxe were brought before the House of Deputies, on the last day of the secret session, has published a letter in corroboration of them, which he inserted in the last number of the Daily Churchman, to which, of course, that issue being the last, there could be no reply through the same channel. I mention these facts, not to complain of anything which others have done conscientiously, or which they regard as the work of a special "Providence"; but simply to explain the disadvantages under which I have labored in learning the exact nature of the charges, and the necessary delay that has occurred in preparing my defence. Moreover, the charges against me rest solely on the statement of one man ; and the only corroboration is what Mr. Welsh says, that somebody else says, that

he remembers hearing said, a year and a half ago. On the contrary, every word of my statement which follows next after the Letters of Bishop Coxe, and every word of the evidence given by the Rev. Mr. Grafton and others who were present, and knew the facts of their own knowledge, is given under the solemn sanction of an oath. The result is humbly left in the hands of God, and to the judgment of all honest men.

GEORGE F. SEYMOUR.

General Theological Seminary, Nov. 5, 1874.

BISHOP COXE'S LETTER.

I.

[Read by Judge Sheffey, of Virginia, on Wednesday afternoon, the 21st of October :]

NEW YORK, Oct. 17, 1874.

MY DEAR JUDGE SMITH :

The facts are substantially as they have been reported to you. I could say many things in favor of this Candidate with entire truth, and testimonials might be multiplied in his favor without any duplicity. But *the whole truth* would reveal another class of facts, and I suppose Dr. S. himself would not deny that, as a Professor in the Seminary, he has steadfastly resisted the noble efforts of his colleagues, such as Drs. Seabury and Vinton, who have labored to maintain the doctrine of this Church, respecting the Holy Eucharist, and the provisions of the Rubric for its solemn celebration, *pure and undefiled*.

These things became known to me in the discharge of official duty as a "Visitor" and a member of a Committee, and I regret to say that the learned Professor was forced to confess to me that, *with his knowledge and consent*, a reverend gentleman, well known as an active agent of the C. B. S., or of the system it sustains, was permitted to lecture to students of the Seminary, in a private room, on his peculiar views of the "HOLY EUCHARIST."

It is with extreme regret that I mention these facts, which I have desired an opportunity of stating in the Board of Trustees of the Seminary, and only there. As you well know, however, the impossibility of assembling that Board, or any fair proportion of them, has operated to render the *investigation of facts* an impossibility for many years. The facts ought to be known, however, and the Church must be awakened to her responsibilities in such momentous concerns.

Faithfully yours,

(Signed)

A. CLEVELAND COXE,

Bishop of Western New York.

The Hon. JUDGE SMITH.

II.

[Mr. William Welsh, of Pennsylvania, on Thursday, Oct. 22d, introduced the following correspondence :]

NEW YORK, Oct. 21, 1874,

MY DEAR BISHOP :

By a remarkable Providence, a letter of yours dated Oct. 4, 1873, came into my possession this evening. I enclose it to you, and ask permission to use it at my discretion. If you ever conversed with

any of your students about the visits of the Rev. Mr. Grafton to the Seminary, or have any particulars of such visits, and the knowledge that the Rev. Dr. Seymour had of them, pray oblige me with such particulars. Yours, very sincerely,

W. WELSH.

To Rt. Rev. A. C. COXE, D.D.

NEW YORK, Oct. 21, 1874.

MY DEAR MR. WELSH :

I do not feel at liberty to refuse you the use of my letter of Oct. 4, 1873, the existence of which I had quite forgotten. But consult with my friend, Judge Smith, who knows the extreme reluctance with which I have permitted my testimony to be used in your discussions.

I might have made my statement much stronger and more detailed; for the case was a very gross abuse of power. We do not send our candidates to the Seminary to be instructed by emissaries from foreign societies; but when I expressed my surprise to Dr. Seymour that a volunteer Professor had been introduced by him within the walls of the Seminary, he defended himself on the general ground that the person was "a presbyter of the Church."

In reply to another question, I must add that in examining one of my candidates, who reluctantly admitted his knowledge of the facts, I found that he had been present at one of these volunteer lectures, in which extravagant and false views of the Holy Eucharist were inculcated. Nothing but a very extraordinary duplicity can put any construction on these facts, which good men can accept as satisfactory. Faithfully yours,

A. CLEVELAND COXE, Bishop of Western New York.

WM. WELSH, Esq.

BUFFALO, Oct. 4, 1873.

MY DEAR DR. FORBES :

Nothing could be more opportune—nothing more *ad rem*—than the publication, *at this moment*, with historical notes, of this very valuable document. I send it by the same post that takes this, having obtained Prof. Seabury's permission to hold it, against some such emergency, which I foresaw must arise before our Reform work is much further advanced. I was sorry I could not see you when I was last in town; but things have gone on well, in some respects; and this explosion of the "C. B. S." will work much good.

I think *historical* notes are needed, and the whole should be prefaced by an extract from that document, showing the nature of their intrigues, and how they glory in stultifying the discipline and destroying the official relations of the Dean to the students.

I have the present (acting) Dean's own acknowledgment that he permitted "Father Grafton" to visit and indoctrinate the students last Winter.

If you don't publish the accompanying document, please give it back to Prof. Seabury; only asking him to consider my permission to make further use of it, as not withdrawn. We may have to convince the whole Church of the impossibility of working the Seminary as it is now going on. Faithfully yours,

A. CLEVELAND COXE,

Bishop Western New York.

The Rev. Dr. FORBES, &c., &c., &c.

STATEMENT IN REPLY.

IT IS NOT TRUE that I ever "introduced" Father Grafton as "a volunteer Professor" "within the walls of the Seminary,"—having never introduced or even invited him to the Seminary in any capacity.

IT IS NOT TRUE that I "permitted" Father Grafton "to visit and indoctrinate the students last Winter," or at any other time, having never been asked for, and having never given, any permission of the kind.

IT IS NOT TRUE that he "was permitted" by me "to lecture to students of the Seminary in a private room," as if I were ashamed or afraid to ask him to do it openly. No person has ever been permitted by me to lecture to the students except openly in the Chapel or Library, and with the knowledge of the Faculty.

IT IS NOT TRUE that I ever "confessed" to, or "acknowledged," any such action as is denied in the above three paragraphs; for I have never thought it honest to confess or acknowledge what I never had done.

IT IS NOT TRUE that I was "forced" to confess it: for no compulsion can well draw from me, to my own prejudice, a false confession of a thing which I never had done. Every statement ever made by me at any time on this subject, has been freely and voluntarily made.

IT IS NOT TRUE that the Bishop has "*my own acknowledgment* that I permitted 'Father Grafton' to visit and indoctrinate" as aforesaid; for I never made any acknowledgment of the sort.

IT IS NOT TRUE that Father Grafton lectured at the Seminary "*with my knowledge and consent*," for I knew nothing of his lecturing until some days after it was all over, and never gave any consent thereto.

IT IS NOT TRUE that the object of Father Grafton's lectures was to inculcate "*his peculiar views of the Holy Eucharist*," for the students who were present testify that there was only one incidental allusion to the Holy Eucharist during the two evenings.

IT IS NOT TRUE that, in this incidental allusion, "*extravagant and false views of the Holy Eucharist were inculcated*," unless it be "*extravagant and false*" to say that the benefit received in the Holy Communion will be in proportion to the intensity of the Faith of the devout receiver, conducing sometimes even to the recovery from bodily disease. This remark was made in *disproof* of the assertion of Romanists that Sacramental Grace among us is without efficacy. The explanation here given is drawn from notes of Father Grafton's lectures, taken at the time by one of the students present, but which I never saw or heard of until after my Confirmation was defeated.

IT IS NOT TRUE that in this matter there was "*a very gross abuse of power*" on my part; for there was no exercise of power at all, nor any knowledge, at the time, on which any power could be exercised.

IT IS NOT TRUE that Bishop Coxe obtained his version of the matter when he was in the Seminary as a "*Visitor*" of the same in the Spring of 1873. For at that Visitation, the moment the fact of Father Grafton's lectures was mentioned, I stated to him, in terms too strong and clear to permit the possibility of mistake, that those lectures *were delivered without my knowledge or consent*, and that if I had known of them in time I should certainly have prohibited them. The Bishop then asked, how such a man was allowed to set foot upon the Seminary grounds at all; and used very harsh language touching Father Grafton, saying

that I ought to have "taken him by the neck and marched him off the grounds," or words to that effect. It was in reply to this denial of a right even to visit a student whom he happened to know, that some things were said, which have been altogether misapplied. It should be remembered that the Seminary students are almost all college graduates; and that the Seminary course corresponds to a post-graduate course. No American College undertakes to prevent students from ever receiving a friend as a visitor in their private rooms, unless previous permission has been received from the President. In a post-graduate course such a severity of exclusion would not be submitted to for a moment, and ought not to be, by any body of American young men. It would be more absurd, if possible, to require it of young men preparing for the Holy Ministry than of those preparing for any other profession, such as the Law, or Medicine. It has never at any time been attempted in the General Theological Seminary, since its foundation to the present day. And when the Bishop stated that it was my duty to eject Father Grafton summarily by physical force, I ventured to remind him that the Rev. Father Grafton was a Presbyterian of the Church in good standing, that he was second to no man in the Church or out of it in all that appertains to personal character, social position or holiness of life; and that every respectable person—Bishop, priest, deacon, or layman—had the free *entrée* to visit his friends among the students, as in every other American Seminary, without obtaining special permission for each special visit. This was the only connection in which anything was said of Father Grafton's right as "a Presbyterian of the Church."

I would add here that such extemporized private meetings among the students, though rare, have not been unprecedented. Some years ago, the Rev. Dr. Breck found himself beset by a crowd of young men in the room of a student whom he was visiting, and they persuaded him to relate the history of Nashotah, though the Dean and Professors knew nothing of it until some days after. Still later, a similar thing took place during a visit by Bishop Tozer; and on neither occasion was any fault found by the Dean or Faculty, though no permission had been asked or given.

IT IS NOT TRUE that I have "steadfastly resisted the noble efforts of my colleagues . . . to maintain the doctrine of this Church respecting the Holy Eucharist." This construction of the course which I pursued in opposing an entirely novel, despotic, and un-American *policy of discipline*, was energetically disclaimed by me at the beginning, was reiterated by me at every stage of our unhappy controversy on the subject, and was finally abandoned by the very colleagues who made it, when, in the presence of the Bishops as Visitors, they signed their names to a declaration that what they had done "was not intended to impeach the general conduct and teaching of Dr. Seymour, either as a Professor of the Seminary, or as a Presbyterian of the Church."

It may be true that Bishop Coxe has "*desired* an opportunity of stating in the Board of Trustees, and only there," his version of the Grafton incident. But he has been present at all the three meetings of the Board held since his visitation, and has never given the slightest evidence of his desire, by word or deed.

It is now left to all unprejudiced and candid persons, to consider the above, together with the sworn evidence which follows, and then

say whether, in regard to my acts, there be any foundation for Bishop Coxe's assertion that "nothing but a very extraordinary duplicity can put any construction on these facts, which good men can accept as satisfactory."

GEORGE F. SEYMOUR.

Sworn to before me the 6th day of November, 1874.

O. P. SMITH, Notary Public, New York county.

I, Randall Cooke Hall, a Presbyter of the Diocese of New York, and a Professor in the General Theological Seminary, was present at the Visitation held by Bishop Coxe in the Spring of 1873, referred to by Professor Seymour in his above affidavit, and I hereby testify under oath that to the best of my recollection, knowledge, and belief, Professor Seymour's statement of what took place on that occasion is substantially correct.

RANDALL COOKE HALL.

Sworn to before me the 6th day of November, 1874.

O. P. SMITH, Notary Public, New York county.

I, Charles C. Grafton, of Boston, Massachusetts, Presbyter, Rector of the Church of the Advent in that city, on oath say :

I have been informed that the Rev. Dr. Seymour, acting Dean of the General Theological Seminary, New York, has been charged with inviting or permitting me to deliver, or in some way countenancing me in the delivery of a lecture or address on the subject of the Holy Eucharist, or on the Confraternity of the Blessed Sacrament, in private, to the students of the Seminary. I hereby declare this to be untrue.

I would further say that the only visits I have ever made to the Seminary, since Dr. Seymour's connection with it as Dean or Professor, are the following : When I was in this country for a few weeks in 1867, I spent two evenings in a friend's room in the Seminary. Dr. Seymour was not Dean, and had nothing whatever to do with my visits by invitation or otherwise. I talked with some of the students who came in to see me on the Religious Life, and said nothing concerning the Holy Communion. I never learned from any one that my visit was objectionable to any of the Faculty.

I was there again in 1872, on my return to this country from England, under the following circumstances : Having occasion to be in New York while my brother's house was closed, I was asked by a student whom I had invited to become one of my curates, and who was considering the matter, to come and occupy for a night or two a vacant bed-room that was at his disposal, his room-mate being absent. I did so, and quite informally, and without any previous arrangement or plan on my part, several of the students came in (some invited by him, others at their own motion); and, at their request, I talked to them on the Spiritual Life and its temptations. I believe I said something afterwards against the claims of the Roman Church, and I may have answered a question about the Holy Communion. I have forgotten what.

I am the better able to recall the subject of the evening's topic, because I stated it to the students of the Protestant Episcopal Seminary at Cambridge, Mass., in the presence of one of the Professors, the Rev. Dr. Wharton, when I visited that institution and addressed the students, at his invitation and in his presence. I have no reason

whatever to believe that Dr. Seymour had any knowledge of this interview, in my friend's room, with the students.

My acquaintance with Professor Seymour is very slight; and on the one or two occasions when we have met, I have never mentioned to him the fact that I had an interview, such as I have described, with the students, for I never supposed it a matter of importance.

Since 1872 I have been at the Seminary but twice, each time on private business only, and on neither occasion having any conference with any of the students on religious matters. These are all the visits I have made to the Seminary.

I have spoken of visits to the Seminary. It may be proper to add that I have never had any conference with any of the students away from the Seminary, by the invitation, permission, or procurement, directly or indirectly, of Dr. Seymour.

I will further state that, although a member of the Confraternity of the Blessed Sacrament when residing in England, I gave up all active connection with it on returning to this country, and left it declining, on this ground, an invitation extended to me by the Confraternity here to join it; and on no occasion have I talked to the students concerning this Society, its organization, workings, or belief.

CHARLES C. GRAFTON.

COMMONWEALTH OF MASSACHUSETTS, SUFFOLK COUNTY: At Boston, in said county, this 6th day of November, A. D. 1874, personally appeared the Rev. Charles C. Grafton, and made solemn oath that the foregoing affidavit, by him subscribed, is true, before me,
 { SEAL } N. AUSTIN PARKS, Notary Public.

I, George Henry Higgins, a presbyter of the Diocese of Illinois, rector of the Parish of Trinity in the city of Lincoln, in the State of Illinois, having seen in public print, certain statements having reference to the Rev. G. F. Seymour, D.D., and the General Theological Seminary in the city of New York, and knowing of my own knowledge that such statements are false, and as I believe, are uttered with intention to deceive, do now, from a sense of right and duty make the following true relation of facts:

1st. That I entered the Junior Class in the General Theological Seminary in the Fall of the year 1870, and that I graduated therefrom and received my diploma in the year 1873; that during the terms of each year I was resident in the Seminary, occupying during my whole course room 5 in the East Building;

That during my course I was socially intimate with one Henry M. Torbert, now a priest of the Diocese of New York, then a member of my class, and resident in the same East Building of the General Theological Seminary;

That at the time mentioned in the false statements above referred to, I was invited by the said Mr. H. M. Torbert, to meet in his room the Rev. C. C. Grafton of Boston, who was temporarily in the city of New York, on his way to or from Boston;

That I accepted the invitation, and met besides the Rev. Mr. Grafton three or four of my fellow students whom I knew as the intimate friends of Mr. Torbert; the evening was passed in pleasant general conversation, and towards its close, a suggestion was made either by myself or by one of the students present, that if Mr. Grafton's stay in New York was prolonged over the one night, we

might be allowed to meet him again the next evening, and that he would tell us something of the work carried on by the Order of St. John the Evangelist ; that by permission of Mr. Torbert, asked and obtained, I invited other of my friends among the students to be present ;

That on the second evening we met some additional students invited by Mr. Torbert, and all having been introduced to Mr. Grafton, we recited the hymn "Come, Holy Ghost," and the Lord's Prayer, after which Mr. Grafton gave a short lecture of instruction and advice relative to the ministerial life, which he founded on the counsels of our Lord mentioned in the 7th and 19th chapters of St. Matthew's Gospel. After singing the hymn, and the benediction, the students dispersed with remarks of approbation and thanks to the reverend gentleman for his timely and acceptable counsels ;

That I am fully persuaded this was the only time during my stay in the Seminary that Mr. Grafton met any of the students in such manner, and I positively assert that on this occasion it arose solely from the courtesy of Mr. Torbert and our own utterly unpremeditated action thereupon.

Furthermore, That about two weeks after the event just related, the Professor of Systematic Theology stated to our class during recitation that the Head of the Confraternity of the Blessed Sacrament had been visiting the Seminary, and had there propagated its abominable opinions, or words of like effect, and this statement being so utterly foreign to what really took place as above stated at Mr. Grafton's visit, was received by the students with a great deal of merriment, and I desire to state that, to the best of my knowledge and belief, the Rev. Dr. Seymour was totally ignorant of all and any part of the occurrence, until the rumor of the assertion made by the Professor of Systematic Theology brought the matter to his notice.

Since that time I have twice seen in the columns of The Church Journal, the same utterly false statement in regard to the C. B. S. and the visit of Mr. Grafton to the Seminary ; Therefore I desire to state as one of the parties by whom the matter originated, that each and every statement of the matter which differs from the account given above and the statements made below, is utterly false and unreliable :

1. The visit of Mr. Grafton was of a private social nature and to Mr. Torbert.
2. The first evening we met Mr. Grafton socially as the friends of Mr. Torbert.
3. That the meeting of the second evening was simply the result of an unpremeditated request made by us, the students present.
4. That nothing in regard to the Holy Communion was the subject matter of either evening.
5. That nothing in regard to the existence, the affairs, or the doctrines of the C. B. S., was so much as mentioned, nor was anything said which could possibly be construed or misconstrued into having any relation thereto.
6. From the manner in which the meeting originated, it was impossible for any one to have knowledge thereof except the students invited.
7. The meeting was in no wise secret, but was the subject of general conversation for two or three days afterward.

8. That the Rev. Dr. Seymour knew nothing whatever of the meeting.

9. That the whole matter of Mr. Grafton's address related to the personal purity of life necessary for those who are called to Holy Orders.

G. HENRY HIGGINS.

{ SEAL } Subscribed and sworn to before me, this 28th day of October, A. D. 1874.

HENRY W. DANA, Notary Public.

We, members of the Senior Class in the General Theological Seminary, make the following statement of facts :

We were present on the occasion of the delivery of two discourses by the Rev. C. C. Grafton, in a student's room, on the evenings of Dec. 11th and 12th, 1872. We were there, with some twenty others, at the invitation of the occupant of the room, whom Mr. Grafton was visiting.

We had no reason to believe that the meetings were effected or authorized by the Dean ; and the fact of their being held in a private room would give the impression that the student acted on his own responsibility.

The discourses were, on the first evening, on the temptations peculiar to the clerical life ; and on the second evening he presented the arguments for the so-called religious life. No mention was made of the "C. B. S.," and only an incidental allusion to the Holy Eucharist.

We have digests made immediately after the discourses were delivered, which are at the disposal of any one concerned.

(Present Dec. 12th only,)

F. W. TOMKINS, JR.,
FRANK SMITH,
AMOS T. ASHTON,
ROBERT WYLLIE.

(Present Dec. 11th only,)

Robt. B. Drane declined to be present because he understood that the Dean knew nothing about the matter.

Sworn to before me this 2d day of November, 1874. O. P. SMITH,
Notary Public, New York county.

{ F. W. TOMKINS, JR.,
FRANK SMITH,
AMOS T. ASHTON,
ROBERT WYLLIE,
ROBT. B. DRANE.

In the Fall of 1872, my room-mate, now the Rev. H. M. Torbert, Priest of the Protestant Episcopal Church in the United States, invited the Rev. C. C. Grafton of Boston, Mass., to call on him at the General Theological Seminary.

At this time I was boarding outside of the Seminary, and having no use for my bed there, I wrote to the Rev. Mr. Grafton, and asked him to occupy my room.

Mr. Grafton accepted my invitation, and spent the nights of Wednesday and Thursday, Dec. 11th and 12th, 1872, in my room.

On Wednesday evening, Dec. 11th, Mr. Torbert invited some of the students to call on the Rev. Mr. Grafton in our room.

There, at the request of some of these students, the Rev. Mr. Grafton talked, in an informal manner, on the subject of the Spiritual Life.

His conversation was *not* in reference to the Holy Eucharist, and

he did not *allude* to the Confraternity of the Blessed Sacrament so far as I remember.

Neither Mr. Torbert nor myself invited the Rev. Mr. Grafton to the Seminary for the purpose of delivering a lecture on the Holy Eucharist. Mr. Torbert desired to consult him on personal matters.

I was not present on Thursday evening.

This was the only occasion, during my Seminary course (from the Fall of 1871 until June, 1874), that any such thing took place, so far as I know or believe. Had any such thing occurred, I should doubtless have heard of it.

The Dean of the Seminary, the Rev. Geo. F. Seymour, D.D., knew nothing of the interview which the Rev. Mr. Grafton had with the students, from me, until after Mr. Grafton had left the city, and, so far as I remember, I never told him of it.

STATE OF NEW JERSEY, County of Essex, ss.: Wynant Vanderpool, of full age, being duly sworn, on his oath saith that the above statement, so far as his own acts are concerned, is true and accurate, and that so far as the acts of others are concerned, he believes the same to be true, according the best of his knowledge and information.

Sworn and subscribed, at Newark, N. J., this

	2d day of November, A. D. 1874, before me, W. VANDERPOOL, U. S. Commissioner.	}	WYNANT VANDERPOOL.
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Having heard from various sources that the Rev. George F. Seymour, D.D., Dean of the General Theological Seminary, has been charged with inviting to that Institution, in the years 1872 or 1873, the Rev. C. C. Grafton, rector of the Church of the Advent, Boston, for the purpose of lecturing to the students of the Seminary upon the subject of the Holy Eucharist, I desire to make the following statement :

I was a member of the General Theological Seminary in the years 1872 and 1873, and during that time the Rev. C. C. Grafton never remained but two nights at the Seminary, and to my certain knowledge that visit was made at the especial request of the gentleman who entertained him. And I have the very best reason to believe that the Rev. Dr. Seymour did not know of the Rev. C. C. Grafton's intention to visit the Seminary previous to his arrival upon the ground. Furthermore, neither at that time or at any other time while I was in the Seminary, did the Rev. C. C. Grafton, either in a private room or any other room connected with the Institution, lecture upon the subject of the Holy Eucharist.

He did, however, at the request of a number of the students, talk to the gentlemen who, by invitation of the person who was entertaining him, were assembled in the room where he was stopping. The subject upon which he spoke was suggested by ourselves. It was "The Temptations and Trials incident to a Student's Life." As he was to remain in the Seminary over a second night, at our request he talked to the young men the following evening. At that time he spoke of the theory of the life to which he had devoted himself, and of the work in which he was engaged.

The community life had, and continues to have, the most decided approval of a number of the Bishops of the English and American Churches, and the students felt, as doubtless did the Rev. Mr. Graf-

ton, that he was doing no more wrong in talking thus informally to us upon the above subjects, than if he had chosen the prophecies or the inspiration of Holy Scriptures as his topics. If he mentioned the subject of the Holy Eucharist, it was in the most incidental way. Certainly he did not give enough prominence to it to arouse any feeling, or even comment, from those who possibly may have differed from him.

Subscribed and sworn to before me on this, }
 3d day of November, 1874, } JOSEPH H. JOHNSON.
 JAMES M. KNAPP, Justice of the Peace. }

NEWBURGH, N. Y., Nov. 2d, 1874.

MY DEAR DR. SEYMOUR :

Having noticed in the *New York Times* a statement to the effect that Bishop Coxe had sent a letter, or letters, to one or more Deputies of the Lower House of the General Convention, which were read before the Convention, declaring that you had invited the Rev. Father Grafton of the Church of the Advent, Boston, to lecture to the students on the subject of the Holy Communion, for the purpose of having them indoctrinated in what are known as "advanced" views on this holy mystery, I determined to write to you, to correct as far as I am able this false statement of Bishop Coxe, and to explain to you the real facts of the case, and how Father Grafton came to be within the Seminary close. I feel that this statement of Bishop Coxe must have taken you as much by surprise as it has me.

One day during the latter part of the year 1872, my friend and classmate, Harry Torbert, now abroad, came to my room and told me that Father Grafton was in the city, and that he intended to call on him that evening at the Seminary; and he further said wouldn't it be nice to invite a few of the fellows in my room to meet him, and he might give us a little talk. I said it would be very nice indeed. But let us make it a general invitation to all the men, no matter what their views may be. He agreed with me, and we invited every man in the Seminary. The Father remained two days, and on the two successive evenings he spoke to us upon the elementary principles of the Christian Life, and "The Religious Life." The first evening it was a very general talk on the trials and temptations of the Christian Life and how to meet them. The second evening it was on the Religious Life, referring to the Order of St. John the Evangelist. I declare most emphatically that the subject of the *Holy Eucharist* was not once mentioned, in a controversial manner or otherwise, and if alluded to at all, it was in the most incidental manner, on the first evening, when speaking of the trials and temptations of the Christian life. It is a very sad thing for me to know that Bishop Coxe could have made so untruthful a statement, because he must have been better informed. There were present *three* of his own men on one of the evenings referred to, and *two* on the other. So had he chosen to have been informed of the exact nature of the lectures of the Rev. Mr. Grafton, he could easily have done so. -

During my entire course at the Seminary, I have never known of any other Presbyterian of the Church (or layman) to give talk or lectures to the students without the knowledge or consent of the Faculty. I regret exceedingly *now* that we had not first obtained your consent, for the Rev. Mr. Grafton's; but coming as he did as a friend of one of us, and without any intention or idea of meeting any of the

students, his talk was as much a surprise to himself as it was a pleasure and benefit to us. We did not think we were violating any of the rules of the Seminary. Trusting that this letter may prove of some benefit to you, I remain, my dear Doctor, faithfully your friend and brother in Christ,

GEO. W. HINKLE.

The REV. G. F. SEYMOUR, D.D.

Sworn to before me, by GEO. W. HINKLE, this 2d day of November, 1874.

M. H. HINCHBEY,

Notary Public in and for Orange county.

In the Winter of 1872 one of my fellow-students in the General Theological Seminary, now the Rev. H. M. Torbert, informed me that he was expecting a visit from the Rev. C. C. Grafton of Boston, Mass.

I told Mr. Torbert that I would like very much to meet the Rev. Mr. Grafton. I also remarked that there were other students in the Seminary of the same mind. The day the Rev. Mr. Grafton arrived at the Seminary, Mr. Torbert and I agreed that we would each at supper time invite such students to his (Mr. Torbert's) room, as we thought would like to meet him.

When we were assembled there were so many present, and there was so little opportunity for each individual to converse with the Rev. Mr. Grafton, that it was suggested that he make some sort of an address. Upon his inquiring what he should speak about, "The Spiritual Life" and "Personal Religion" were suggested as topics. Accordingly he addressed us at some length in quite an informal way on the above-mentioned subjects.

Having concluded he asked us to unite with him in prayer.

The prayers used were Collects from the Prayer Book.

The next evening at supper I again assisted in inviting students to Mr. Torbert's room.

When all were assembled, twice as many being present as on the previous evening, all shades of Seminary theological opinions being represented, the Rev. Mr. Grafton introduced his remarks by saying that there were certain counsels in Holy Scripture which were intended by our Blessed Lord for those who could receive them. He cited St. Matthew xix., 16th to end, as substantiating the statement. He illustrated his remarks principally by means of St. Matthew x. He closed by calling our attention to the lives of the Holy Apostles, and spoke of the revival of the "Religious Life" in our own Church.

I am unable to recall any allusions to the Holy Eucharist in either address.

The C. B. S. was not mentioned.

There was some discussion the next day among the students with regard to what had been said, but it arose principally from his interpretation of St. Matthew xix.

It was without the permission, consent, or knowledge, of the Rev. Geo. F. Seymour, D.D., Dean of the Seminary, that the offer of hospitality was extended to the Rev. C. C. Grafton, that the several students were invited to the room for the purpose of meeting him, and that the suggestions as to the topics upon which he should talk were made.

WALTER RUSSELL GARDNER, Deacon

of the Protestant Episcopal Church in the Diocese of New York. Subscribed and sworn to before me, this 7th day of November, 1874.

WILLIAM L. DELACEY, Justice of the Peace, Amenia, N. Y.

A P P E N D I X

TO THE ISSUE OF FACTS BETWEEN BISHOP COXE AND PROFESSOR SEYMOUR.

The following affidavits of the Rev. Henry M. Torbert, arrived too late for insertion in "The Issue of Fact between Bishop Coxe and Professor Seymour," recently published. These affidavits, together with a letter from the Rev. C. C. Grafton, M.A., corroborative of the second affidavit of the Rev. Mr. Torbert, are now added as an Appendix. It may be worth while briefly to state the points in the case. Bishop Coxe charged Professor Seymour, before the House of Clerical and Lay Deputies of the General Convention, with having "permitted and invited the Rev. C. C. Grafton, M.A., to deliver lectures in a private room in the Seminary," and with having "introduced him as a volunteer Professor." Bishop Coxe is the accuser; in support of his accusations he and his friends adduce not one single word of positive testimony. In reply to Bishop Coxe's allegations the Rev. Professor Seymour swears that he never permitted the Rev. Mr. Grafton to deliver lectures in the Seminary at any time or on any subject; that he never invited him to do so, or introduced him into the Seminary for the purpose. The Rev. Mr. Grafton, the person whom Professor Seymour is alleged to have thus "permitted, invited, and introduced," swears that these allegations are not true. This positive testimony of the two principal parties involved in the charges of Bishop Coxe, who know with certainty the facts, and whose character and standing are unimpeached as Presbyters in the Church of God, must settle the matter in the minds of all Christian gentlemen. In addition, however, to this, eleven students who were in the Seminary at the time the lectures of the Rev. Mr. Grafton were delivered, and ten of whom were present at either one or both lectures, and one who refused to attend "because he understood that the Dean knew nothing about the matter," unite in their testimony, corroborating in the strongest possible manner the statements of Prof. Seymour and the Rev. C. C.

Grafton. Besides, Prof. Seymour declares under oath that at the visitation of Bishop Coxe, in the Spring of 1873, when the Bishop claims to have obtained the information which he embodied in his letter of accusation, which was read in the House of Clerical and Lay Deputies, he (Prof. Seymour) stated in terms too strong and clear to admit the possibility of mistake, the real facts of the case, and Professor Hall, who was present, swears that this statement is correct.

On the side of the accuser there is nothing save his own assertions and the negative testimony of two witnesses. It has been pointed out that there are discrepancies in the affidavits of the different students, as to minor details ; this is true, and is to be expected when a number of persons undertake to recall transactions even after a few days, not to say *two years*, as in the present instance. Had the testimony of all these witnesses agreed in every particular, lawyers would at once have suspected collusion, and said that either one hand drew the affidavits or one person revised them.

Again it has been remarked that some of the witnesses swear that the Rev. Prof. Seymour did not know of the lectures of the Rev. Mr. Grafton ; this is true : but it is to be remembered that persons unaccustomed to the theory and laws of evidence are apt to fall into the mistake of stating absolutely that of which they are morally sure. Probably in several instances these were the first affidavits these gentlemen ever made.

The testimony speaks for itself ; the circumstances were such that it would have been in the last degree unlikely that the acting Dean should have known anything of the impromptu lectures, and to the best of their knowledge and belief, every student who was then in the Seminary, and cognizant of the facts, would be ready to swear that Prof. Seymour knew nothing about the delivery of the lectures at the time, that it could hardly have been within the limits of possibility for him to have known beforehand of what occurred as it were in the way of accident.

Once more : the Rev. Mr. Torbert, in anticipation of a visit from the Rev. C. C. Grafton, not knowing within the limits of two or three weeks when he would come, asked the acting Dean's permission to entertain the Rev. Mr. Grafton as a guest in the Seminary during his brief stay in the city. This permission was given. Mr. Torbert

made this request in obedience to a rule of the Faculty which directs that "No student or occupant of a student's room in the Seminary shall allow any one to share his room with him as a guest without the special permission of the Dean, or in his absence of a resident Professor." In making the above request, Mr. Torbert desired, in addition, the use of a lecture room, that the Rev. Mr. Grafton might *meet socially a number* of the students who wished to call upon him. Even this request was refused; how much more would a veto have been put upon *lectures*, had any such idea been broached. No request for permission "to visit and indoctrinate" the students, was therefore ever made to the acting Dean. Nor when in this case, as in many others, he permitted the reception of a guest, did he conceive that he received any such request, or gave any such permission. It may be added that the acting Dean receives on an average full thirty or forty requests each month of various kinds from the seventy students in residence, and it is scarcely possible for him to keep them all distinctly in remembrance after the lapse of two years. The Rev. Mr. Grafton subsequently came to the Seminary, remained two nights as the guest of Mr. Torbert, and when about to depart called upon the acting Dean. Then for the first time the Rev. Prof. Seymour became aware that the Rev. Mr. Grafton had been in the Seminary. In that interview nothing whatever was said by the Rev. Mr. Grafton about his talks with the students, nor did the Rev. Prof. Seymour learn that he had held such conversations with them until some time after he had left.

If any one thinks it strange that the acting Dean should not know what is being said and done in the *fifty* different rooms of the two Seminary Buildings, it will suffice to state in the way of explanation that in the first place the Professors' houses are as distinct from the apartments occupied by the students as are the separate dwellings in an ordinary street of a city from each other: and in the second place, that the present incumbent is a *Professor*, as well as *acting Dean*, and is obliged in consequence to do something else, even if it were necessary thus to look after Candidates for Holy Orders, than to keep the students constantly under his eye.

It is worth while to remark that while in the General Theological Seminary, the Rev. C. C. Grafton was *not* "*permitted, invited or*

introduced to deliver lectures" to the students, a great outcry is made ; at the Theological School at Cambridge, Mass., *he did deliver a lecture before the students in the presence of one of the Professors of the Institution,* and the fact occasioned no complaint or even remark in any quarter.

REV. MR. TORBERT'S AFFIDAVITS.

I, Henry Martyn Torbert, a Presbyterian of the Protestant Episcopal Church of America, solemnly and sincerely declare as follows :

1. In the Winter of one thousand eight hundred and seventy-two, I was a member of the Senior Class at the General Theological Seminary, New York City.

2. I was acquainted with the Rev. C. C. Grafton, and had visited him at his own residence.

3. I invited him to call upon me at my rooms in the Seminary any time he might be in New York.

4. In the month of December, one thousand eight hundred and seventy-two, in expectation of a visit from him during his proposed stay in the city. I requested the then acting Dean, Professor Seymour, to grant the use of a Lecture Room in order that the Reverend C. C. Grafton might meet socially a number of the students who wished to call upon him ; and that request was distinctly denied.

5. The visit of the Rev. C. C. Grafton on the tenth and eleventh of December, one thousand eight hundred and seventy-two, was a private one, and that the meeting of a number of the students in my rooms was entirely a matter of private friendship, and without advice sought or permission required from any Seminary authority ; nor was the Dean, Professor Seymour, aware of the meeting taking place until after it had happened.

6. That was the only occasion in which the Rev. C. C. Grafton met the students and had talks with them.

7. The talk of the Rev. C. C. Grafton upon that occasion was entirely impromptu, by request of one or more of the students, and had reference to piety and regulation of heart and life, and to the plan and object of the Brotherhood of which he is a member, *and not to any matter of doctrine.*

8. In particular in reference to the Holy Eucharist which is asserted to have been the subject of a Lecture, any allusion made to it on that occasion was purely incidental and transitory, and that there was no exposition of the doctrinal views of the Rev. C. C. Grafton touching the Eucharist.

9. I am not now, nor ever have been, a member of the Confraternity of the Blessed Sacrament, and that the Rev. C. C. Grafton's visit had not the slightest connection with that Society, nor were my rooms used for any of its purposes, nor was the subject once mentioned during his visit.

And I make this solemn Declaration, conscientiously believing the same to be true, and by virtue of the provisions of an Act made

and passed in the 5th and 6th years of the reign of His late Majesty King William the Fourth, intituled "An Act to repeal an Act of the present Session of Parliament, intituled 'An Act for the more effectual abolition of Oaths and Affirmations taken and made in various Departments of the State, and to substitute Declarations in lieu thereof, and for the more entire suppression of voluntary and extrajudicial Oaths and Affidavits,' and to make other provisions for the abolition of unnecessary Oaths."

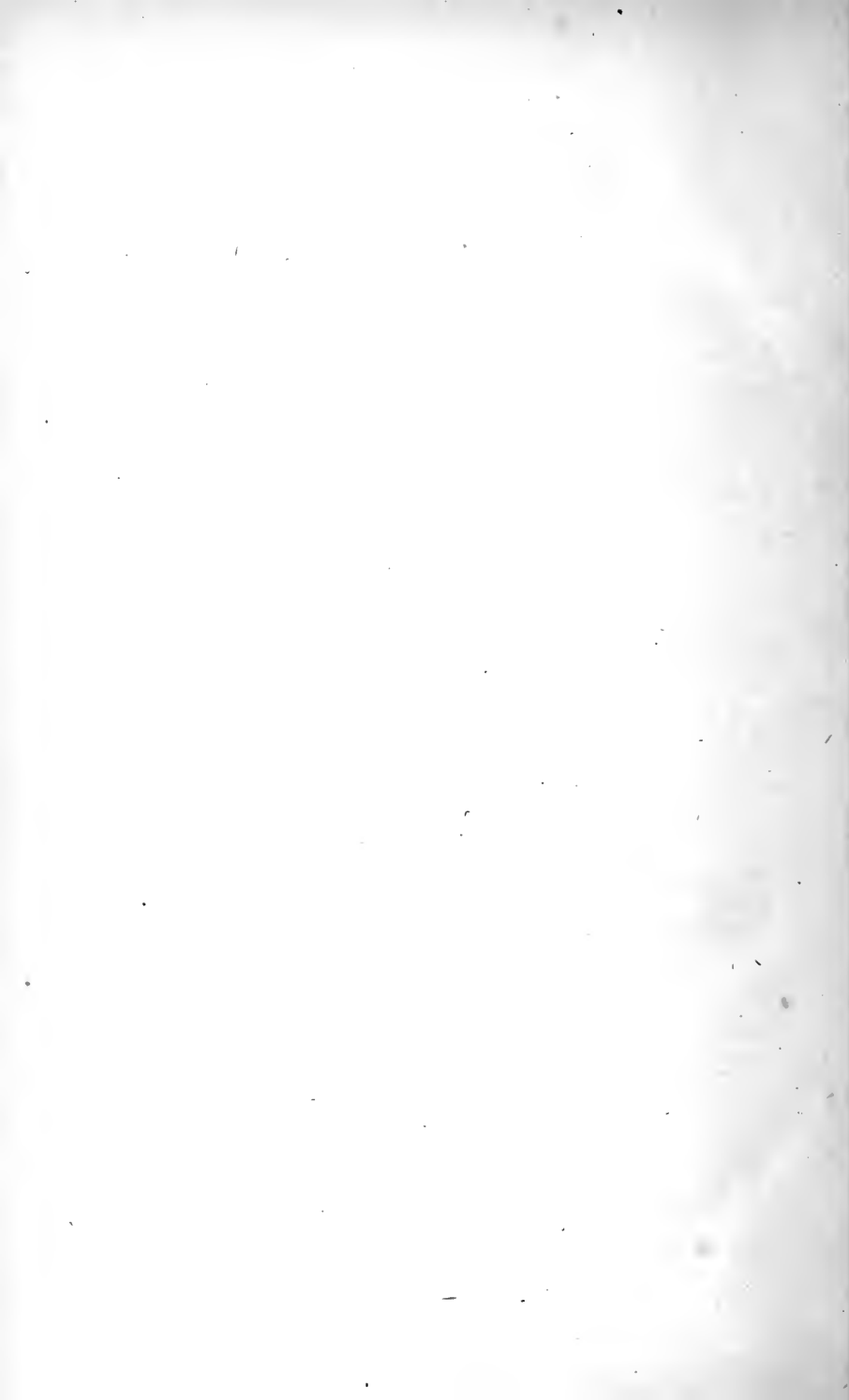
Declared at Oxford, in the County of Oxford, in England, this seventeenth day of November, one thousand eight hundred and seventy-four. Before me,	}	HENRY MARTYN TORBERT.
THOMAS M. DAVENPORT, Notary Public.	}	

TO ALL TO WHOM THESE PRESENTS SHALL COME: I, THOMAS MARRIOTT DAVENPORT, Notary Public, duly authorized, admitted and sworn, residing and practising in Oxford, in the County of Oxford, in the United Kingdom of Great Britain and Ireland, do hereby certify that Henry Martyn Torbert, the person named in the Paper, Writing, or Declaration on the other side written, did duly and solemnly declare to the truth thereof, before me on the day of the date thereof, and that the name "Henry Martyn Torbert" thereto subscribed is of the proper handwriting of the said Henry Martyn Torbert.

{	SEAL	}	In Testimony whereof I have hereunto subscribed my name and affixed my Seal of Office this seventeenth day of November, in the year of our Lord one thousand eight hundred and seventy-four.
			THOMAS M. DAVENPORT, Notary Public.

I, Henry Martin Torbert, a Presbyter of the Protestant Episcopal Church of America, solemnly and sincerely declare as follows: On the fifth of February last (one thousand eight hundred and seventy-four) at a reception given by the Rev. Professor Seymour, in his house, I had a conversation with the Rev. Professor Buel, in which I explained the nature of the Rev. C. C. Grafton's visit to me at my rooms in the General Theological Seminary fourteen months before—corrected his false impressions, and received from him the assurance that no impropriety had been committed, and was told by him "You may tell Mr. Grafton what my impressions were."

And I make this solemn Declaration, conscientiously believing the same to be true, and by virtue of the provisions of an Act made and passed in the 5th and 6th years of the reign of his late Majesty King William the Fourth, intituled "An Act to repeal an Act of the present Session of Parliament, intituled 'An Act for the more effectual



CORRESPONDENCE

WITH THE

REV. GEO. F. SEYMOUR, D. D.,

AND

Report of the Committee of Thirteen

THEREUPON AND ON

The Powers of the House of Deputies of the General
Convention, and the Standing Committees.

IN CASES OF BISHOPS-ELECT.

EXTRACTED FROM THE

JOURNAL OF THE SPECIAL CONVENTION

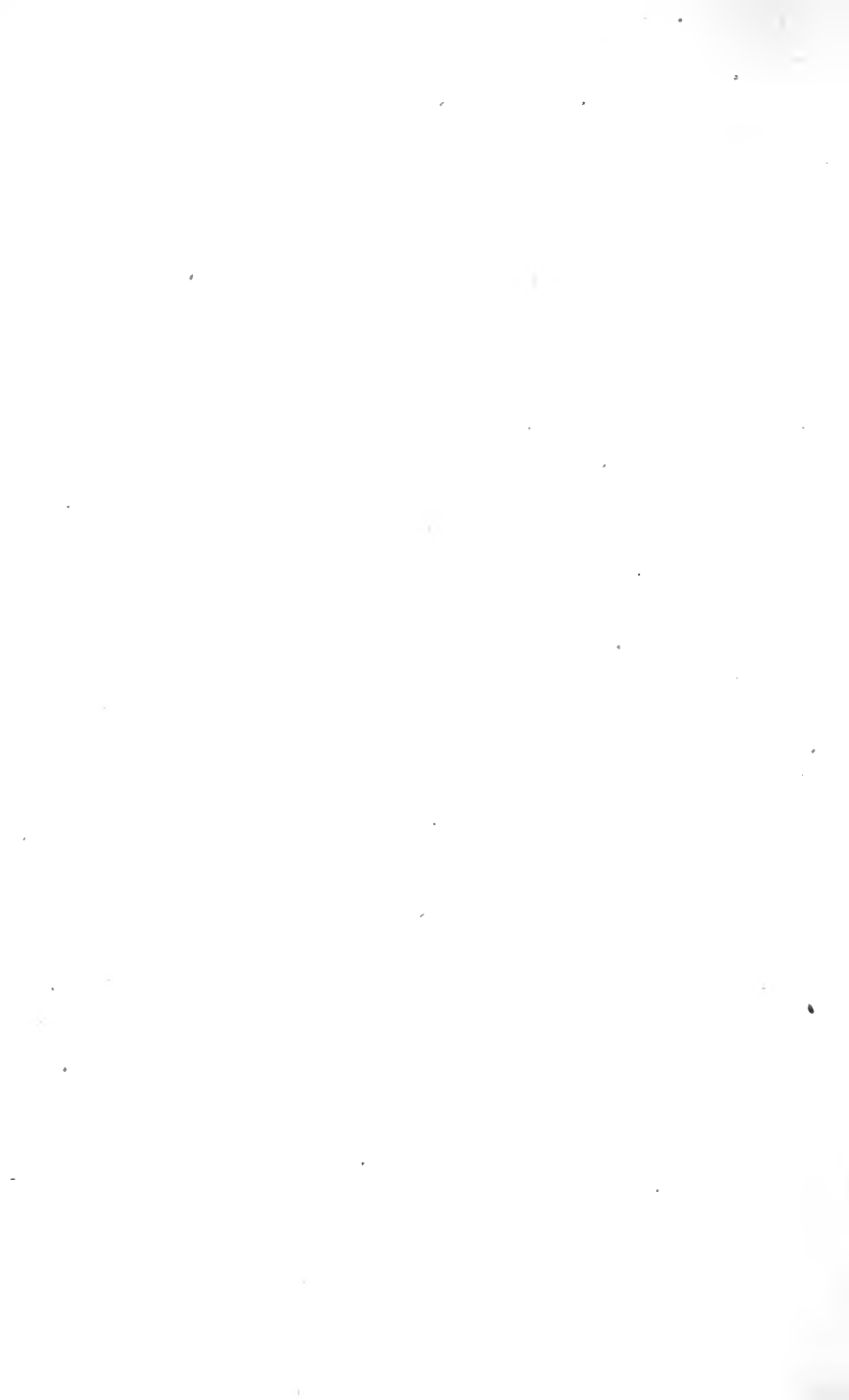
OF THE

DIocese OF ILLINOIS.

HELD IN

THE CATHEDRAL, CHICAGO,

February 3d, 4th and 5th, A. D. 1875.



CORRESPONDENCE.

On the Second Day of the Special Convention the following was presented, read, and on motion, adopted :

WHEREAS, A correspondence between certain members of the Convention and the Rev. Geo. F. Seymour, D. D., elected Bishop of this Diocese at the last Annual Convention, has been brought to the notice of this body, as follows :

“ CHICAGO, Dec. 29, 1874.

“ REVEREND AND DEAR SIR :

“ Feeling that great wrong was done to yourself by the refusal of the House of Deputies, at the late General Convention, to consent to your consecration as Bishop of Illinois, as well as in the cruel attack made upon you pending the discussion, and regarding also the action of that House, in some respects, was without precedent, unjustifiable, and revolutionary, and conscious, moreover, that your vindication was ample and complete, and satisfied more than ever of your high character as a Christian gentleman and scholar, and of your peculiar fitness for the great office which we would rejoice to see you fill, we have taken part with other of your friends in efforts to ascertain the voice of this Diocese in respect to again submitting your name to the authorities of the Church as our Bishop-elect. The result is, after the receipt of reliable information from the entire Diocese, that we are convinced that you can be re-elected at our approaching Convention by a very decided majority.

“ But under existing circumstances our sense of propriety dictates that your name ought not to be used before that body in this connection, unless you are first advised of the fact that such use is in contemplation.

“ In thus communicating with you, the undersigned would beg to be understood as acting and speaking not in any representative relation, but only for themselves as individuals. Numerous friends of yours in every part of this Diocese would, without doubt, cheerfully join us in this letter were the opportunity offered, but this would require so much delay that, in view of the rapidly approaching time of our Convention, we venture thus to address you without postponement for further signatures.

“ With sincerest esteem, we are your brothers in Christ,

“ GEO. F. CUSHMAN, D. D.

“ CLINTON LOCKE, D. D.

“ J. H. KNOWLES, A. M.

“ LUCIUS B. OTIS.

“ S. CORNING JUDD.

“ C. R. LARRABEE.”

“GENERAL THEOLOGICAL SEMINARY, JAN. 15, 1875.

“MY DEAR BRETHREN :

“When I had the honor, last September, to receive at the hands of a committee of the clergy and laity of Illinois, in convention assembled, an invitation to accept the office of Bishop of the Diocese to which I had just been elected, I made use of the following words in the course of the reply which I returned : ‘I shall wish you all to give yourselves with me to the things which make for peace, and to devote yourselves with all your powers to promote the spread of God’s kingdom throughout the great Empire entrusted to our common care.’

“Had it been the will of God that I should have been consecrated your Bishop, this cherished wish of my heart to harmonize and unite the Diocese in working together for the salvation of all men would have been the controlling principle of my walk and conversation among you. As it is, although withheld from serving you as your chief pastor, I am nevertheless bound by every consideration of inclination and duty to regard the interests of your Diocese as of paramount importance, and to prevent, as far as I can, the personal kindness and generosity of friends from becoming a cause of division, and bitterness and strife.

“I may mention in this connection that one of the reasons, not least in its weight, in bringing me to a decision to accept the high office with which the Diocese of Illinois had honored me, was the fact that the opposing candidate in the election had signed my testimonials, and was one of the Committee of Invitation who pledged to me, in the event of my acceptance of the Episcopate of Illinois, ‘*a cordial welcome and hearty support.*’ I felt assured by the presence of his name that the opposition in the Convention was simply such as is very likely to appear in any large body of men, and that when the election was made all parties gracefully, cheerfully, and magnanimously acquiesced in the result ; and that hence it would be my delightful privilege to find a united Diocese ready to go forward with heart and hand to prosecute the great work which God had given it to do. Such, I believe, would have been the case, and in thinking so I have in mind the kindness and generosity of the clergy and laity of Illinois, rather than any personal qualification or merit on the part of him who would have been your Bishop.

“After what has occurred, however, within the past three or four months, it would scarcely be possible for me to be presented as a candidate for re-election in Illinois without raising questions which would generate debate, perhaps bitter strife. This I could not endure, and hence I must beg that my name be not used in the approaching Convention in Illinois.

“Let me add one or two things, dear brethren, in conclusion, which I deem to be due to you and to myself. I should never for one moment have embarrassed the Diocese of Illinois, as the event has proved that I unwittingly did, by accepting the office to which I was chosen, had I been aware of the feeling of many of my brethren of the clergy and laity throughout this country toward

me, as was manifested in the technical majority but numerical minority of the House of Deputies against my consecration.

“ My life and ministry had been passed for twenty years in the midst of my own people, and, conscious of my own integrity and innocence without reproach or breath of disapproval from the first, and holding the highest and most responsible office which a Presbyterian can occupy, as representing the whole Church, in presiding over the General Theological Seminary, I allowed my name to go before the General Convention as the Bishop-elect of Illinois, with entire confidence as to the result, because there was not then, to the best of my knowledge and belief, nor is there now, any just reason why I should not be consecrated.

“ Irrespective of all personal considerations, the course pursued toward me by my brethren of the House of Clerical and Lay Deputies in the recent General Convention will not, I have firm faith to believe, be sustained by the sober second thought of the present generation, or the impartial judgment of posterity. I do not wish to be understood in saying this to reflect in the slightest degree upon the motives of the members of the House of Clerical and Lay Deputies. Doubtless they thought they were doing God service, and I sincerely pray that their grievous mistake, as I consider it, may not be laid to their charge, and that no harm may in consequence redound to the Church, but that He who maketh the wrath of man to praise Him may overcome this action to the ultimate good of all concerned.

“ I thank you, dear brethren, for your generous interest in me, and your very kind note; and I beg you, if the fitting opportunity be presented, to assure all my brethren of the clergy and laity of Illinois of my sincere respect and affectionate regard.

“ Praying God, dear brethren, to have you and the Diocese of Illinois ever in His holy keeping, and to guide your counsels, and pour upon you His choicest blessings, I remain faithfully your brother in Christ.

“ GEORGE F. SEYMOUR.”

AND, WHEREAS, Such correspondence presents grave questions bearing not only upon the course pursued by the House of Deputies of the late General Convention with reference to the case of said Rev. Dr. Seymour as Bishop-elect of Illinois, but also indirectly upon the extent of the authority devolving upon the Standing Committees of the various Dioceses in regard to any Bishop-elect; therefore,

Resolved. That said correspondence be and is hereby referred to a Select Committee of thirteen members, to consist of seven clergymen and six laymen; and which committee shall consider and report whether any, and, if any, what action is expedient to be taken by this body in the premises.

The President appointed said Committee of Thirteen as follows :

The Rev. Geo. F. Cushman, D. D.	Mr. S. Corning Judd.
The Rev. Clinton Locke, D. D.	Mr. S. H. Treat.
The Rev. Wm. B. Corbyn, D. D.	Mr. L. B. Otis.
The Rev. C. H. W. Stocking, D. D.	Mr. James K. Edsall.
The Rev. Robt. McMurdy, D. D., LL. D.	Mr. Edwin S. Fowler.
The Rev. Walter F. Lloyd, LL. D.	Mr. E. M. M. Clarke.
The Rev. Frank M. Gregg.	

REPORT OF COMMITTEE.

On the Third Day of the Special Convention the Committee of Thirteen, to whom was referred a correspondence between certain members of the Convention and the Rev. George F. Seymour, D. D., elected Bishop of this Diocese at the last Annual Convention, presented the following

REPORT:

The undersigned Committee of Thirteen, to whom was referred the correspondence between certain members of the Convention and the Rev. Dr. Seymour, who was elected Bishop of this Diocese at the last Annual Convention, held in September—and which correspondence was so referred with instructions to consider and report whether any, and, if any, what action is expedient to be taken by this body with regard to questions referred to in such correspondence and in the preamble of the resolutions making the reference—having possessed ourselves of the facts in the premises, and having, in view of its gravity, given the subject matter deliberate consideration, beg leave to report as follows:

In the course pursued by the House of Deputies of the late General Convention, in reference to the Bishop-elect of Illinois, inquisitorial or judicial powers were assumed and acted upon. Indeed, the President of that House, since the adjournment of the Convention, having first decided for himself that a certain view of the Holy Eucharist involved false doctrine, has publicly declared that “the question which engrossed that eight days’ secret session was to ascertain how far Dr. Seymour was implicated in holding or encouraging that false doctrine;” that he has “never known an *investigation* conducted with more patience, fairness, and deep anxiety to ascertain the truth;” that “the *evidence* was painfully conflicting;” that his “own mind, and that of many others, fluctuated for a while between contending impressions;” that, “in the outcome, *the soundest and best men arrived at opposite conclusions;*” that he “never acted with more *judicial* clearness and calmness;” that he is “persuaded that this is true of every member” of what he calls “the majority” [but which, in fact, was the *minority*, and only technically a majority through a system which counts in the *negative* certain individual votes cast in the *affirmative*;] that the “rejection of the man so influentially sustained was” * * * “a clear, decided and *judicial condemnation* of that doctrine;” that “by that *judicial act* the Church stands forth in the glory of her faithfulness and integrity,” &c. It thus appears, from the open avowal of the Presiding Officer of that body [himself a lawyer before he became a priest; and hence his

testimony regarding the capacity in which his House acted is all the more significant—it thus appears, we say, from his avowal, as was unquestionably the case, that the House of Deputies, in effect, if not in fact, resolved itself into an ecclesiastical court, and pronounced “*judicial condemnation*” upon Dr. Seymour and of “that doctrine.” The chief objection against the consecration of the Bishop-elect was the imputation of “holding or encouraging” “that doctrine,” which Dr. Craik chooses to denounce, as if *ex cathedra*, as being “false.”

What the House of Deputies may rightfully do in the case of an election to the Episcopate within six months preceding a session of the General Convention, the same may the Standing Committees of the various Dioceses lawfully claim as their prerogative in regard to such an election occurring at any other time during the recess of the General Convention. It follows, therefore, that if the Lower House of the late General Convention had the right to assume judicial functions, and try Dr. Seymour, and pronounce “judicial condemnation” of his supposed doctrines, then forty-five Standing Committees may resolve themselves into as many courts, and try any Bishop-elect, and pronounce judgment of “condemnation” upon *his* supposed doctrines. The trial of Dr. Seymour was in secret session, without citation to the accused; and, he not being allowed, when informed of the extraordinary proceedings, to be present to hear the accusations made, or to confront the witnesses brought against him, or to have one word of explanation; nor, yet, even to be informed, in his exclusion, as to the proceedings of the investigation. And what must be the torture of any Bishop-elect, if, instead of one investigation, he must pass the ordeal of forty-five? Let us, therefore, examine, and see what in reality are the rights of the Diocese and of the House of Deputies, or of Standing Committees (as the case may be), in regard to a Bishop-elect: and let us also ascertain if there be any such inquisitorial authority.

It has been claimed, in substance, by the foremost of those who opposed the consecration of the candidate, that the Convention of a Diocese can only *nominate* the candidate for Bishop, and that it then remains for the House of Deputies or the Standing Committees (as the case may be) to confirm the nominee, or to refuse to do so, as they may see fit, in the way of granting or withholding “their assent to his consecration:” or, in other words, to elect or reject the candidate nominated, at their own good pleasure, and whether their action be founded in reason or unreason. If this be true, we have a system of centralization in the Church, as dangerous as it is odious: and it is upon this theory that the House of Deputies seem to have acted in the late case of Dr. Seymour. It would seem that his election or rejection, under this theory, was made to depend upon whether or not he could survive the ordeal of a secret, *ex parte* “judicial investigation.” But against such theory your Committee interpose the Fourth Article of the General Constitution, which provides that—

“The Bishop, or Bishops, in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese.”

It is clear, therefore, that the *choice* of the Bishop rests with the Convention of the Diocese. This being made, Canon 13, of Title 11, of the Canons of the General Convention treats of the person chosen as "Bishop-elect," who is required, before his consecration, to produce to the Bishops of the Church, "from the Convention *by whom he is elected*, evidence of such election; and from the House of Clerical and Lay Deputies in General Convention" (or from the Standing Committees of the different Dioceses if the election took place "during the recess of the General Convention," and not "within six months before the meeting" of the same) "*evidence* of their approbation of his *testimonials*, and of their assent to his consecration;" also certain certificates. The canon thereupon proceeds to give the form of such certificates as "*Testimony* from the members of the Convention in the Diocese from whence the person is recommended for consecration," and as "*Testimony* from the House of Clerical and Lay Deputies in General Convention." It will thus be seen that, by the letter of the canon, the Bishop-elect must produce from the House of Deputies or the Standing Committees (as the case may require): *first*, evidence of their probatation of his *testimonials* (not of the *choice* of the Diocesan Convention;) *secondly*, evidence of "their assent to his consecration" (not that they confirm the nomination;) and, *thirdly*, certificates containing certain "*Testimony*." The object of requiring these certificates is two-fold. The one must be the credentials or "testimonials" from the Diocesan Convention; the other is the *method* by which the "assent to the consecration" is to be expressed—or, in other words, is the "form prescribed" for the "evidence of the consent."

To the proposition that the House of Deputies, or the Standing Committees, whichever are to act, may or may not give their "assent to the consecration" as they may please, we answer that such a construction was never intended by the law-makers; for that, if tenable, would subject the choice of the Diocesan Convention to the arbitrary will of the House of Deputies or of the Committees, and would be in manifest conflict with the constitutional provision giving the *choice* of the Bishop to the Diocese. The effect would be, in reality, to transfer the choice from the Dioceses to the House of Deputies or the Standing Committees; for the latter could arbitrarily refuse assent until the man of their preference should be selected. There would no longer be freedom of choice in the Dioceses; and the question would be, not who is the best man, but who would the House of Deputies, or the Standing Committees, consent to? If, therefore, the provision indicated is susceptible of such construction, then it must fall to the ground, as being in direct antagonism with the Constitution. But it is not so susceptible. The "assent" must follow, as a matter of course, if the "testimony" of the required certificate can be justly given. In construing a statute, all its parts must be considered. The emphatic point to be regarded, and upon which the "assent" must depend, is based upon the consideration as to whether or not the "testimony" specified in the required certificate can be rightfully given. No other condition of assent can be interposed without a palpable disregard of the law. The certificate is the "evidence of consent" intended, and, in fact, prescribed by the law-makers. This

is manifest from the various provisions of the canon, but particularly so from clause 2 of section 3, which expressly declares that "the *evidence of the consent* of the different Standing Committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention"—that is, the form of "the evidence of consent of the different Standing Committees" shall be the same as that prescribed for "the evidence of the consent" of the "House of Clerical and Lay Deputies." Surely, in the light of this provision, it cannot be argued that the "evidence of the consent" provided for the one case was not intended to apply to the other. This "form" of the "testimony," thus required, is as follows :

"We," * * "fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred," * * "do, in the presence of Almighty God, *testify* that A. B. is not, *so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life*; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy Office, but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly."

The recital in this "testimony" that the Bishop-elect "is not, so far as we are informed, justly liable to evil report" "for error in religion," is the only one in respect to which the late House of Deputies assumed to put Dr. Seymour upon his trial as indicated, and is the only one which will be likely to involve any serious question. And it was the only possible basis of the so-called "judicial" investigation, except so far as it may have proceeded under cover of what we have shown to be the utterly untenable idea that "the assent to his consecration" might be given or withheld, according to the irresponsible will or pleasure of this fancied court of "investigation."

When the Bishop-elect goes before the House of Deputies for "their approbation of his testimonials" and for their "assent to his consecration," and the House, either in open or secret session, disapprove of the one and refuse assent to the other, it is due to the Diocese that made the election, to the Bishop-elect, and to the Church at large, that they should place before the Church, in some authentic form, the reason for their non-approval or dissent. If "for error in religion," it becomes a trial and judgment. If for mere caprice or personal dislike of the Bishop-elect, then it becomes a refusal to "assent" without sufficient reason—an exercise of mere arbitrary will power, which would cause any House of Deputies to hesitate before it would venture to make it public. And this view confirms what has already been suggested, that it never could have been the intention of the canon to clothe the House of Deputies with the arbitrary power, by their own volition, to refuse approval or consent. And what is true of the House of Deputies, in this regard, is also true of the Standing Committees, when they are called upon to act in such case.

We have ascertained that the certificate embraces merely "testimony," in the form prescribed for the "evidence of the consent" to the consecration. Can it be pretended by any one, in his sober senses, that the item of "evidence" referred to, that the Bishop-elect "is not, *so far as we are informed, justly liable*

to evil report for *error in religion*—can it be pretended, we say, that this item of “evidence” authorizes the *witnesses* to resolve themselves into a court for the purpose of gaining further information, by a secret and *ex parte* trial, the accused and his witnesses not being heard, or even allowed to be present? Does this item of “evidence” clothe the *witnesses* who are asked to testify so far as they are “informed”—does it clothe them with the powers of inquisition, and authorize them to pronounce “judicial condemnation” “for error in religion?” The very statement of the proposition is a *reductio ad absurdum*. The House of Deputies were asked to “testify” “so far as” they were “informed,” &c. They refused to so testify; but instead instituted *ex parte* investigation, and, as we are informed, pronounced “judicial condemnation.” As well might a witness called, in a secular court, to give evidence of his information, put himself, before responding, upon inquiry for prejudicial gossip, and then imagine that his office was “judicially” to condemn. As well might a witness to a will, when called upon to prove its execution, decline to answer whether at the making of the instrument the testator was of sound mind and memory, resolve himself into the mockery of a fancied court of probate, privately consult the views of those who desire to break the testament, and then, with gravity and consequence, pronounce an imaginary “judicial condemnation” of the will, for want of testamentary capacity in the maker.

The simple truth is, that neither the House of Deputies, nor the Standing Committees, possess any judicial powers whatever. The former is merely a legislative body, and may also, as may the Standing Committees, in certain cases, bear witness; but any, even the slightest, assumption of judicial powers, by either, is nothing short of usurpation. That this is true, especially in reference to any manner of trial of presbyters or deacons, is all the more manifest from the fact that the laws of the Church make specific provision for such trial, and in which neither House of the General Convention, nor the various Standing Committees, have any part or lot. The mode of any such trial is, by the 6th Article of the General Constitution, left to the Dioceses respectively; and the different Dioceses have provided therefor. *Expressio unius, est exclusio alterius*. More than this, by Section 1st, Canon I, of Title II, of the Canons of the General Convention, it is expressly provided that “every minister shall be amenable, for offenses committed by him, to the Bishop, and, if there be no Bishop, to the clerical members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge.” Being so amenable, it follows that he is amenable to no other authority. In addition to all this, it must be remembered that the House of Deputies, and the various Standing Committees, are composed in part of laymen. The theory that such bodies may exercise judicial powers in cases of Bishops elect, is violative of that well established principle of law, both in church and state, that every man is entitled to be tried by his peers for offenses charged—at least that he shall not be tried by his inferiors. That laymen may sit in judgment upon ministers in this Church of ours, especially when questions as to “error in religion” are involved, is a proposition that may be fitly characterized as monstrously absurd.

Your Committee would not feel called upon—indeed would not deem the expenditure of so much time justifiable—thus to discuss the want of judicial powers in the House of Deputies, or in the Standing Committees, were it not for the fact that the House of Deputies of the late General Convention gravely assumed such powers, and, as we are assured by the Presiding Officer of that body, made an “investigation” during “eight days’ secret session,” in which “the evidence was painfully conflicting,” and in which, “in the outcome, the soundest and best men arrived at opposite conclusions;” and in which also the technical “majority” (but *actual minority*) acted with “judicial clearness,” and perpetrated a “judicial act,” by pronouncing a “judicial condemnation” of Dr. Seymour, because of a certain assumed “false doctrine” which the technical majority of that body imagined, without any real evidence in that direction, he “was implicated in holding or encouraging.” The fact of such assumption of powers must be our apology.

But it may be objected against this argument showing the want of judicial authority in the bodies indicated that, nevertheless, the House of Deputies or the Standing Committees are to “testify” that the Bishop-elect “is not, so far as” they “are informed, justly liable to evil report” “for error in religion,” &c.; and that, therefore, they ought to be permitted to ascertain if, or not, he be so liable. Our reply is, *first*, that we have already demonstrated that the right to testify as to “information” does not involve authority to institute inquisition. in order that the witness may charge himself, before testifying, with *more* information, especially *ex parte* and *secret* information, that the possessor shrinks from exposing to the light of open day; *secondly*, that the “information” contemplated must be such as the laws of the Church will recognize as competent for the purposes of evidence; and, *thirdly*, that the “error in religion” for which the party must be “justly liable to evil report,” in order to justify the withholding of the certificate, must be such as the Church authoritatively pronounces to be “error in religion”—not merely what certain individuals in the Church conceive to be such error. The first of these propositions needs no further illustration. As to the second—the “information” contemplated in the certificate—we remark that it must be clear to every reasoning mind that in so grave a matter the law-makers did not have in view mere idle rumors or secret gossip, but “information,” *such as the Church regards and receives through her constituted authorities*, unless it may be in extraordinary cases hereinafter considered. If a minister of the Church be accused, even by public rumor, of any of the offenses for which Canon 2, Title II, of the General Canons, declares him liable to presentment and trial, it becomes the “duty of the Bishop, or, if there be no Bishop, of the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor,” &c. One of the offenses enumerated, for which such minister is liable to be tried, is that of “holding and teaching, publicly or privately, and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America.” This will embrace any “error in religion” contemplated by the certificate under discussion, in reference to a Bishop-elect; and the provision

of the canon first quoted above is *the method fixed by the laws of the Church for ascertaining and being "informed" as to whether or not any minister of the Diocese is "justly liable to evil report" "for error in religion," &c.* The canons, therefore, having determined the *method* in which the members and authorities of the Church may be "informed" in this regard, the information thus to be gained is, unquestionably, the *only* information contemplated in the same body of canons as to the liability of such minister to "evil report" for such "error in religion," except it may be under the extraordinary circumstances yet to be considered. So long as the "inquiry" provided for by law is not had, for want of the "public rumor," or otherwise, just so long the minister remains, in the eye of the law, in good and "regular standing" in his Diocese, and according to the records of the same. In the State a man's good character is presumed until the contrary is made legally to appear; and in the Church, *a fortiori* a clergyman's good and "regular standing" is likewise presumed until the contrary is manifested in some mode known to ecclesiastical law. And, moreover, the information that would warrant a refusal to grant the testimonials of a Bishop-elect must be equal in weight and degree with that which would justify his Bishop in denying him Letters Dimissory. The form required for such Letters Dimissory is as follows:

"I hereby certify that A. B., who has signified to me his desire to be transferred to the ecclesiastical authority of _____, is a presbyter (or deacon) of _____, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or viciousness of life, for three years last past."

Thus a Bishop, in granting such letters, is required to certify in regard to "error in religion," &c., in quite as strong terms as are expressed in the certificate in favor of a Bishop elect; and so it will be seen that if a presbyter is entitled to Letters Dimissory from his Bishop, he is equally entitled, if called to the Episcopate, to the certificates in such case provided. Can there be any so rash as to contend that Dr. Seymour was not entitled to Letters Dimissory from his Bishop last October, or that any Bishop-elect is not entitled to such letters from *his* Bishop at the present time?

We have now clearly ascertained the rule fixed by canon law in regard to the "information" contemplated in the certificate for a Bishop-elect. The only circumstances under which the House of Deputies, or the Standing Committees, could be justified in departing from this salutary rule—a rule of *law*, and not of *whim*—would be in case the history of early days and other lands should repeat itself here in this country of ours, and a whole Diocese, with its Bishop, become heretic, or lapse into schism, and from these heretics or schismatics a Bishop should be chosen; or under some other such extraordinary condition. Under such circumstances, the restrictions of ordinary laws are suspended; and that would be justifiable which under other conditions would be unlawful and revolutionary.

The third, and last, point to be considered is, what is the "error in religion" for which the Bishop-elect must be "justly liable to evil report," in order to warrant the House of Deputies, or the Standing Committees, in refusing to

grant his certificate? The answer is palpable, that it must be such as the Church standards and authorities have pronounced to be "error in religion," and not merely what individual opinion classifies as such error. If doctrines are false, there is no authority short of a Council of the Church that can so authoritatively declare. An ecclesiastical court may decide whether doctrinal statements are repugnant to the articles and formularies; but it has no authority to pass upon the truth or falsity of the doctrines themselves. It follows from what precedes, that neither the House of Deputies of the General Convention, nor the Standing Committees, in any aspect of the case, nor under any circumstances, have any right to determine that he who holds to extreme views and doctrines is "justly liable to evil report for error in religion." Nor, yet, have they any authority to hold that the very lowest view of such doctrines involves "error in religion," by reason whereof they may refuse the required certificate to a Bishop-elect. If they may refuse the certificate to one who holds to high views of the Sacraments, they may likewise refuse it to him who adheres to low views thereof; so that church partisans, in the majority, may, in this way, put the minority "in the course of ultimate extinction," so far as Bishops of their school are concerned. The law-makers of the Church never contemplated, nor will common sense give any countenance to the view, that the form of certificate prescribed, or any canonical provision, authorizes either the House of Deputies, or the Standing Committees, under the pretext of "error in religion," to require that the views of a Bishop-elect must conform to those of the majority who are called upon to grant the necessary certificate. The idea of any such authority is all the more monstrous from the fact that such a construction would leave a Bishop-elect at the mercy of the *Laity*, even on questions of *doctrine*; for the *Laity*, constituting half the membership of these bodies, could prevent a majority vote in favor of granting the certificate.

The proper testimonials being granted, it then remains for the Bishops of the Church to *judge* of the candidate, and to grant or withhold their consent to the consecration. They are not limited to the strict rules that govern the House of Deputies and the Standing Committees: and in their hands the matter will be safe.

In view of these considerations, your Committee recommend the adoption by this body of the following resolutions:

I. *Resolved*, By the Convention of the Diocese of Illinois, that the foregoing report be and is hereby adopted, as expressive of the sense of this body in respect to the matters therein discussed.

II. *Resolved, further*, That this Convention hereby enters its respectful but solemn protest against the course pursued by the Lower House of the late General Convention, in the case of the Rev. Dr. Seymour, our then Bishop-elect, as being unprecedented, unjustifiable, and, in some respects, revolutionary.

III. *Resolved*, That we hereby declare that, in the judgment of this Convention, nothing has appeared to impair our confidence in Dr. Seymour, or in

his fitness for the high office of Bishop of this Diocese. for which we originally chose him.

Respectfully submitted.

REV. GEO. F. CUSHMAN, D. D.
 REV. CLINTON LOCKE, D. D.
 REV. WM. B. CORBYN, D. D.
 REV. C. H. W. STOCKING, D. D.
 REV. ROBERT McMURDY, D. D., &c.
 REV. WALTER F. LLOYD, LL. D.
 REV. FRANK M. GREGG.
 S. CORNING JUDD.
 S. H. TREAT.
 LUCIUS B. OTIS.
 EDWIN S. FOWLER.
 E. M. M. CLARKE.

On motion. the third resolution presented by the Committee, referring to the Rev. Dr. Seymour, was adopted.

Thereupon, the following resolution was presented, read, and, on motion, unanimously adopted :

Resolved, That this report be, and hereby is, respectfully submitted to the the deliberate judgment of the Church at large, it being too late in the session of this Convention for a full and free discussion of the principal proposition therein stated and the argument based upon it, and that its further consideration be postponed to the next Diocesan Convention.

*Note of the Committee announcing officially to the REV. DR. SEYMOUR
his election to the Bishopric of Illinois.*

CHICAGO, September 20th, 1874.

REVEREND AND DEAR SIR :

We, the undersigned, were appointed a committee of the Clergy and Laity of the Diocese of Illinois in Convention assembled, to inform you that on the 16th of September, 1874, in said Convention you were elected Bishop of Illinois, and that the Testimonials were signed by all the Clerical and Lay delegates present at the convention.

We ask in the name of all our Brethren your acceptance of that high office, assuring you of a cordial welcome, and hearty support in the work of our common Lord Jesus Christ, and His Bride the Catholic Church.

SAMUEL CHASE, D.D.,
CLINTON LOCKE, D.D.,
ROBERT McMURDY, D.D., LL.D.,
EDWARD SULLIVAN, S.T.D.,
F. M. GREGG,
GEORGE W. DEAN, D.D.,
L. B. OTIS,
WM. FITZHUGH WHITEHOUSE,
GEORGE H. HARLOW,

To the

REV. GEORGE F. SEYMOUR, D.D.

THE REV. DR. SEYMOUR'S REPLY.



GENERAL THEOLOGICAL SEMINARY, N. Y.

September 25th, 1874.

MY DEAR BRETHERN :

Your official notice of my election to the Bishopric of Illinois, the signing of my testimonials by all the Clerical and Lay Delegates present at the Convention, and your request on their behalf that I would accept the high and holy office thus tendered me, and pledging on their and your part a cordial welcome and hearty support, has been received.

No one could have been more surprised than I was, when I learned a little more than a week ago of the result of the election in the Convention of the Diocese of Illinois, which you have so kindly communicated to me. I was utterly unprepared for such a summons. I could not bring myself to listen to the call were it other than it is. I am now charged with many trusts, and have my heart bound up in many works. The General Church has bidden me teach her Candidates for Holy Orders Ecclesiastical History, and for nine years I have been at my post, growing to love my duties more and more, and finding in my pupils in their gratitude and affection an ample recompense for all my toils. Through God's providential dispensations I have been called upon to take the oversight of this great Theological School for nearly half the period of my service as a Professor, and its interests and work, by the divine blessing, have prospered in my hands, and now there open before me brighter prospects of success than ever before.

The House of Mercy in this city, of which I have been Chaplain for full seven years, has a claim upon me which I cannot put aside without genuine anguish of spirit. The helplessness of the

inmates appeals to me, and the heroic ministry of the Sisters of St. Mary, in charge of the Institution, makes it hard for me to lay down the work which it has been my great privilege to do so long.

The Diocese of New York is very dear to me, it has ever been my ecclesiastical home; and my Bishop—I began my ministry as a deacon with his accession to the episcopate; among the first of his official acts was to lay his hands upon me—my Bishop holds me by many cords, which bind me with a veneration and affection to him which could not easily be exceeded. It would be tedious to mention other considerations of an official and personal character, which combine to exert upon me a powerful influence to persuade me to remain where I am. But it seems to me that the voice of God, the Holy Ghost, has spoken in the choice to which the Diocese of Illinois was led in the election at the recent Convention, and if that voice is confirmed by the approval of the General Church, I shall feel assured that, unworthy as I am, the divine call bids me go to you. In that event let me say to you dear Brethren, and through you to the Clergy and Laity of Illinois, that I shall come among you to be yours for life, and for death; to be over you in the Lord for your spiritual welfare, to have you, as the great Apostle says, ever in my heart. I shall wish you all to give yourselves with me to the things which make for peace, and to devote yourselves with all your powers to promote the spread of God's Kingdom throughout the great empire entrusted to our common care. I shall desire to know and love you all, without exception or distinction, as my dear Brethren and Children in Christ, united in the Communion of that portion of His One, Holy, Catholic and Apostolic Church of which in the good providence of God we are members.

Twice in the most solemn and momentous hours which can possibly occur in the experience of any human being, when admitted successively to the Orders of Deacon, and of Priest, I have borne witness to my acceptance of the doctrine, discipline, and worship of our Church, and once again, after an interval of many years, should I be consecrated Bishop, I shall have to record the same testimony in the presence of God and the Congregation. No one could do so with more entire loyalty free from every reservation than I shall, and hence I shall come to you expecting from you the same unreserved and unwavering fidelity to principle, and obligation and duty. It will be my aim, the desire of my heart, to share with you in all your labors, trials, difficulties, and if need be, distresses in behalf of God's Church: to take the lead, to be the first in these things and

such as these, this will be my ambition, this I shall ever pray to God to grant me as a sacred and blessed privilege.

In any event, dear Brethren, I am speaking to the Clergy and Laity of Illinois, I entreat you to pray for one, whom you have honored with a choice, which conferred, so far as you had the power, the best which you had to give, pray for him that he may have grace to follow, even though it be afar off, his adorable Lord, and make him even to the end his example, his ever present help, and that it may be granted him to be united with you in the future eternal world, it will be infinitely beyond his deserving, as the least, and lowliest in the Kingdom of Heaven.

Invoking God's choicest blessings upon you dear Brethren, and the Diocese which you represent, I remain with great respect and sincere regard faithfully and affectionately your Brother in Christ.

GEORGE F. SEYMOUR.

For

REV. SAMUEL CHASE, D.D.,
REV. CLINTON LOCKE, D.D.,
REV. ROBT. McMURDY, D.D. LL.D.,
REV. EDWARD SULLIVAN, S.T.D.,
REV. F. M. GREGG,
REV. GEORGE W. DEAN, D.D.,
L. B. OTIS, ESQ.,
WM. FITZHUGH WHITEHOUSE, ESQ.,
GEORGE H. HARLOW, ESQ.,

} *Committee.*





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